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Quotes from A.K. Coomaraswamy
"Notes on Kaṭha Upaniṣad" - New Indian Antiquary Vol I, # 2, May, 1938,
(continued from previous note book).

p. 103. [Third Valli. III, 1, concluded)

.. "~~Coincident~~ "Mṛtyu and Varuṇa are a conjoint pair (SB IX. 5.1.54). Considered together, it can be said of the Supreme Identity that 'His shadow is life and his shadow death' (RV. X. 121.2), for he is indeed the year that 'separates (gives distinct being to) some and unifies (slays) others' (AA. III 2.3); I kill and I make alive (Deut. XXXII 39)

"III.2: The symbol of the Bridge (setu) is of the highest significance in the Vedas well as in other traditions; this is the Činvat bridge of the Avesta

and the 'Ring of Brahma' in folk-lore. The theme demands a detailed exposition elsewhere. Here we shall remark (1) that the Bridge identified with Brahman in our text is elsewhere identified with the Ātman, e.g. CU VIII. 4.4 (ya ātmā sa setuḥ), BU IV. 4.22 (aja ātmā .. esa setuḥ), Mund II. 2.5 tam evaikam jānatha ātmānam (amṛtasyaiṣa setuḥ), cf RV. X. 61.16 (Sun, or Soma) vigrac --- svarcakṣuḥ, and John XIV. 6 'I am the Way, the Truth, and the Life', and (2) that the word setu itself, according to its derivation from si to 'bind', as through with cords, is most significant, not only when it means a 'bond' or 'fetter', as in RV. IX. 73, 4, but also in its more p. 104

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usual sense of 'bridge'. For the Bridge of the Spirit is literally a 'tie' that links together Heaven and Earth, the Sun to the heart; the Solar Spirit is the Pontifex; the symbolism of the Bridge coincides with that of the 'Thread-spirit' (sūtrātman), and its peculiar aptitude must have been even more apparent when bridges were usually made of rope, and not as they are now solid constructions of stone or steel, than it is today. Whoever has seen a rope-bridge, extended like a spider's thread (which we say advisedly, because the related symbolism of the solar Spider is also involved) from shore to shore of a raging Himalayan torrent, can well appreciate the words of KU. III. 14c 'Sharp as a razor's edge, hard to be passed over

(duratyaya, cf. RV. VII. 65. 3 sātā duratyātā ... mitrāvaruṇā), a difficult path"!

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To know Brahman I must know That by my whole being, — mind, soul, spirit, emotions, actions, — and in each realm must be & do like That. ~~Such~~ ∴ Seek unity on all levels. Ahy

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Quote from "Intuition" by K. W. Wild, Cambr. Univ Press 1938

p. 134-5 (re aesthetic intuition).

"Again there is the mystery of the power of beauty. It is inexplicable in its nature and in its origin; apparently it does not help life in general and history shows it does not help it in the particular. Beauty and anguish still walk hand in hand the downward slope. Bohemia and Grub Street do not speak wholly untrue. Yet the power of beauty is second only to that of the will to live. 'Was this the face that launch'd a thousand ships, and burnt the topless towers of Ilium?' It not only produces its creative artists, but its Samsons and Antonys, its 'queens-

gallery" Grosvenor Gallery - font - in - the - grave - young - men; its negroes transformed by rhythmic sound, its mannequins, its globe-trotters, its fashions. The products of human labour and invention spent in the providing of that which satisfies or tries to satisfy the craving for beauty must be out of all proportion to that spent on actual necessities. 'Oh, argue not the need', cried Sear. Such power is of course largely felt unconsciously; but when considered it seems inexplicable unless an intuition of an ultimate value".

Other significant pp in the book up as far as the chap on Genius are 61, 62, 68, 71, 74 (relate to music into colouring, creative effect on character), 77, 78 re K,

91-92, 94, 105, 108, 111, 112, 118-119, 1

Might intuition mean the union of subject + object, the abolition of the distinction between the two? Or an approach to that condition? Q sort of sympathy? cf. p. 82-83 of the book. Cf. also in this connection Keyserling's Immediately + his idea on belief.

Continuation of quote from AKC: "Notes on Rather Upanisad" from New Indian Antiquary Vol I, # 2, May 1938. (Third Valli.)

p. 104 III. 3-4. "The Chariot is here, as usual, the body, or rather body and all that we usually mean by 'soul'. Ramon, in a useful discussion (p. 216) usefully brings out the connection of the various 'pranahs'. We propose to consider only

one, point, in its bearing on the Vidindasapañha version. In KU. the Ātman, as Rawson rightly appreciates, is the 'lord of the chariot', i.e. the master who drives about in it, knowing and willing its course, though he delegates the actual operation of the vehicle to an assistant or coachman (the distinction of rathin from sārathin being that of passenger from driver), in AA. II. 3. 8 we have the very word formulation according to which the Breath of Spirit 'takes up its stand upon' (prāṇo 'dhiṣṭhāti) its vehicle, which is accordingly its 'stand' (~~adhiṣṭhānam~~ adhiṣṭhānam ?, CU. VIII. 12. 1), cf BG. XV. 9 adhiṣṭhāya cited in a note above; in MU. II. 6 the Ātman

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is the 'instigator' (prāsoddāyitṛ) who sets up the body in possession of cognizance [mns], and this is again the 'taking of a stand' (avasthānam) or hypostasis. In such case the distinction of the Ātman from the buddhi, manas, indriyāṇi, etc. is emphatic, and the same as that of the Knower of the field from the field itself in BG XIII. If the senses, the senses are sometimes unruly (KU. III. 5) we have the situation described in BG. V. 6, 'Then indeed the Ātman has to behave as an enemy, at war with what is not-the-ātman' (anātmanas tu śārīrasya vartet-ātmaiva śatruvat), the Spirit wars with the flesh. The buddhi pāṇḍu does not, with the wind

anattā, deny the Ātman, but merely asserts, in accordance with so many other of the Pali texts, that this (aggregate), like this (commonly called 'Nāgasena'), 'is not the Spirit', or 'is not my spirit', 'not-ātman' (na me so attā, 'this is not my spirit', passim). The Buddha, as Mrs. Rhys Davids has recently remarked (JRAS. 1937. p 259), took the existence of the Ātman for granted. We should add that in KU. III. 9, the correspondence of vijñāna with the buddhi of III. 3 is to be noted; and furthermore, in the second line, the constitution of the first is repeated, so that we have manah-pragrahavān nara, where manah-pragraha- corresponds to

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vijñāna - sārathiḥ and - vāk manaḥ to yat tu in the first line, and accordingly 'the man who has a mind as reins', not 'the man who has mind well-reined' if this means, as it seems to mean, 'who curbs his own mind', for that is the business, if not of the mana but of the buddhi. The steeds will not be unruly, if controlled by vijñāna (buddhi) curbing the senses, not directly, but by means of the manas. (1) It is the man without (a) vijñāna (discrimination), the man whose manas (reason) has not been harnessed, whose steeds are unruly, who does not reach the goal, as stated in KU. III.7, of which III.9 states the converse. The man

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fault in 7 consists in not having attached the reins to the bit, and given them into the hands of his coachman; his merit in 9, in having done just this. Whatever happens, the Ātman will not be affected; but when the vehicle is wrecked at death, and the Spirit ascends, the 'man' So-and-so, he who thought in terms of 'I' and 'mine', will not be 'in it', will not have 'found himself', or 'known who he is'; there will be nothing left of him, of So-and-so, but his karma, or in other words tendencies, to be inherited by others. The point may seem to be a fine one but it seems to us important to preserve, as in the text itself, the hierarchy of

the powers, and not to confuse the 'man', of whom the senses are a part, with that of one of his powers, of which it is the business to control the senses.

Such a confusion would imply a participation of the senses in their own government — a truly 'democratic' situation, and like all conceptions of 'self-government' in the sense of 'government of the people by the people', an impossible thing, since it is impossible for any power to function simultaneously in one and the same relation both actively and passively.

[How about God? RSG]

[footnote 1. "Verse 9 is very nearly a paraphrase of RV. V. 81 ——. We take this opportunity to remark that the customary renderings of dhī and dhīvasu as 'thought' and 'wise' are most inadequate; it is not

by 'thinking' that the vision of God is attained, but in 'contemplation'. 'Thinking', as the modern philosophers 'thinks', pertains to the active life, and is far from what is meant by dhi. Cf. St. Thomas, Sum. Theol. I. 34. 1 and 2. 'When the intellect attains to the form of truth (i.e. svārūpam samprāpyate: when there is adequatio rei et intellectus, in samādhi), it does not think, but perfectly contemplates the truth'; and Richard of St. Victor, De Contempl. I. 4, distinguishing between contemplation, meditation and cogitation ('contemplation = the soul's clear and free dwelling upon the object of its gaze; meditation = the movement of the mind while occupied in searching for the truth; and cogitation is the mind's

glance which is prone to wonder.') :- - - -

p. 100. "III. 1. continued: On the other hand, it is most unlikely that sukṛtasya loke means 'in the righteous world'. Kauṣ. I. 2. 6-10 ridicules those who think that 'this has been earned by thin merit and what has been well-
101 done (puṇyaḥ, sukṛtaḥ) is the Brahma-world .... the fools who delight in that (world won by merit) as their 'better'."[1]
(for footnote see previous note book p. -)
(cf sraṣṭāraḥ, of KU. II. 2) ... having come into being (bhūtvā) at the moment of contingent being (nāmarūpa prakṛtya = bhāvārūpe)[2], remain in this world or a worse. Similarly JUB. I. 3. 1-3,
102. where there is no admission by the Sun 'by what thou hast done ill or well' (idaṃ pāpam akar .... yo vai puṇyakṛt

yāt); of RV VIII. 70.3 'None attaineth him by works or sacrifice' (na tam karmaṇā nāśat ... na yajñair), BG V. 8 'By no means ought a learned man, a knower of the principle, consider that 'I am the doer of anything' (naiva kiñcit karomīti yukto manyeta tattvavit) and in accordance with this both JUB. I. 3.3 'Thou (God) art the doer thereof' (tvam vai tasya kartā'si), and Tauler, Following of Christ, 16, 17, 'By their works they cannot go in again. .... If any man is to come to God, he must be empty of all works and let God work alone.'" I first note "'The works of a man who is led by the Holy ghost, are the works of the Holy ghost rather than his own.

St. Thomas, Sum. Theol. II-I. 93. 6 ad 1] "

A.K. Coomaraswamy. "Notes on the Kaṭha Upaniṣad". The New Indian Antiquary; Vol I, #3, June, 1938, p. 207.

Fifth Valli. V. 13.

"~~The Brahman is not~~" Ramana remarks, pp 181-2 are confused. The Brahman is not the 'inner soul of our individual souls'(!) but as Śaṅkara would express it, is our inner Self; 'One as he is yonder, and many as he is in his children,' as said of Indra in SB. X. 5.2.16. Granted that what many modern scholars understand by the Māyāvāda is an 'illusion doctrine' implying the pure non-entity of the outer world, we can argue that this would

make nonsense of the Vedas'. To put it as briefly as possible, mahima mahimata is not, however, māyā, but māyā-maya; and even if māyā be taken as asat, 'non-being', this 'non-being' is also the material possibility of being and the source of being (asataḥ sad ajāyata, RV. X.72.3 = TU. II.7), in the same way that in Christian doctrine the world ex nihilo fits without it following that the world nihilo est. How little Śaṅkara denies the reality of the external world (however unreal our knowledge of it may be, as illustrated by the parable of the rope and the snake) is sufficiently obvious from his endorsement of Brahma Sutra II.2.28 nābhāva

upalabdhe, Thibaut's rendering of the commentary reading 'the "non-existence" of eternal things "cannot be maintained" because we are conscious of eternal things', etc. The bhedābheda relation of distinction without difference (Eckhart's 'and yet not confused') is expressly accepted by Śaṅkara in the commentary on II. 3.43 aṁśo nānāvyapadeśād anyathā cāpi, '(the individual spirit) is a part (of the Lord) inasmuch as it is not taught that things are not different, and also the contrary': a text which he understands that the individual and the Lord are related as sparks to fire ( ) in which heat is the same (notwithstanding that the sparks are distinguishable from the fire), and he concludes that 'From

(2)

these two doctrines of difference and non-difference (bhedābhedau - āgama-apāyinau) the meaning of 'participation' (aṁśatva) follows.' (He explains, of course, that by 'part' is not
208 meant a 'piece', but 'a part, as it were' (as in B.G. XV.7).

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a K. Commentary - "A Study of the Kaṭha-Upaniṣad" - Indian Historical Quarterly, Vol. XI, 1935 (Calcutta)
(continued from my note book XXXVI
p. 140-142.

p. 572 ~~footnote 3~~ [as also the Sanskrit word for 0 zero, for the book of which it]

"In the case of the Solar wheel that represents the universe (in its extension as space, in its revolution as time), it is the Sun that occupies the central

place, all the spokes radiating from this
source as rays of light; and the hub
as never thus thought of as the 'hole
in the sky' (dīvāchidram) and com-
pared to the hole (bila) of a chariot a
wain is 'all covered over with rays',
JUB, I, 3. The Sun is moreover
the 'gateway of the worlds' (loka-dvāra
CU. VIII, 6, 6), through which all
things proceed from being into their
existence, and through which they
return to their source.[3] [footnote 3.
"Precisely as in John, X, 9, 'I am
the door; by me if any man enter in,
he shall be saved, and shall go in
and out, and find pasture'; -t-t-t
if pistis Sophia, 'shall have the power
of exploring all the regions of the
inheritances of Light,' etc, and TU. III.

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10. 5. 'he goes up and down these worlds, eating what he desires, assuming what aspect he will,' being now, as elsewhere opposed, a kāmacārin.] In the first division it is the Sun's outgoing, through the 'hole in the day', of its omniformal light (jyotir viśvarūpam, VS. V, 35, Śvā-rūpa, MU. VI. 17 etc) that reveals, that is, brings out of the uniform darkness of potentiality into the variegated light of day, or 'creates' all things in this kind (viśvā rūpāṇi prakurmāṇaḥ, RV. V. 81, 2), the particular aspect (rūpa), colour (varṇa), or species (jāti) of each thing reflecting this or that part of the whole light according to the thing's own form (rūpa) or

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individual nature (svabhāva).[41] In the mere fraction of movement, it is through the Sun that one 'escapes altogether' (atimucyate, JUB. I.3), reaching the 'world beyond the fallen' (PB. III.268), 'that neither the sun, nor moon, nor any star shines, nor do the lightnings flash' (KU. V.15) but rather the 'Light of lights whom the angels worship as life unfailing' (jyotiṣāṃ ~~jyotiṣ~~ jyotir yad OU. IV.4.16). Thus 'the Person that is not-human (amānava puruṣa CU. V.10.2) 'the Person de-spirited and de-mented (puruṣaḥ .... agṛāvo bhyamānaḥ, KU. II.1.2), 'draws the comprehension onward by the pathway of the devayāna (through the brahma-loka, 'Heaven') unto Brahman' (CU. ibid). 'No

man cometh to the Father but through Me'; but once the road has been broken through, it is no longer Agni in the guise of Universal Man (vaiśvānara ~~nāt~~ nṛtama), no longer Agni as the 'way-wise leader and unfailing' leadsman moving on the way ---

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p. 583. "We suffer precisely in the measure of our own imperfection, that is to the extent that we stand apart from things and consider them objectively and to the extent that we consider them intentionally: thus denying things or fellow beings thought of as distinct from ourselves in space or time. But the christian is enjoined to 'become perfect even as your Father in Heaven is perfect', and

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one of His perfections - that 'He does not understand things according to an idea outside Himself.' (Sum. Theol. I. q. 15. a. 2 ad 1). God then knows only in a here and now, that is in eternity and sub specie aeternitatis; what can He hope for or what can He fear? And if he neither hopes nor fears, how can He be said to suffer? What the Vedanta wants, is precisely the opposite of Patripassianism; not that the Father, or the Son as one with the Father (as He is one, except in our estimation, secundum rationem intelligendi sive dicendi) suffers with our suffering, but that our ~~suffering~~ imperfection and our suffering are both alike unreal, that we all are perfect even as our

(2)

father in Heaven is perfect, and that all things actually partake of (his delights.

"To look with eyes 'inverted' or 'converted' is to reverse this. It is vainly gabbling to cite Plato, 'turn the beauties of earth as steps,' etc., for this is precisely what is meant by seeing with inverted eyes, that inverted vision on the contrary is eyeing the beauties of earth with intent and curiosity according to their immediate values and running in vain pursuit of them. Sin is defined as any 'departure from the order to the end' (Sum. Theol. II-I. q. 21, a 2 c)."

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p. 574, note 2. "This augabtat tu fanak

puruṣaḥ; 'Person beyond the unmanifest,' is the 'Supreme Identity' of vyakta-tavyaktaṃ, sadasat, amṛta and mṛtyu; 'Whose shadow is of life and also Death' (yasya chāyā amṛtaṃ yasya mṛtyu, RV. X. 121. 2); which are not distinguished ante principium prāgutpattiḥ, as in X. 129. 1-2, where sat and asat, amṛta and mṛtyu, day and night (= light and dark) are as yet undivided in That One. Then 'in the beginning' sat is born from asat (X. 72. 2) and Death, Primation takes on Essence (BU. I. 2. 1 ātmānaṃ svayaṃ; having been in Himself amṛtya as this expression is used in TU, II, 7. of Buddhist anatta) of Eckhart, I. 81 'The Godhead is as void as though it

were not', and I, 267 'The first formal assumption - Godhead is being ... God'; Death and non-being standing to life and Being as Godhead to God.

"This Supreme Identity is the end and mirrored by the KU; Gough's teaching is that to such that it is not enough to find Light and Life, but that the soul must also lose herself entirely in the Death and Darkness, of Eckhart I. 274, 'the soul removes God most in being quit of God', I, 411, 'None can be united and beatified in the Godhead who has not died to God', Ruysbroeck, I, 368 'Plunge in, this is the drowning'. The whole KU, in other words is the support for a contemplatio

in caligine."

Abbreviations: RV = Rg Veda Saṃhitā;
VS = Vājasaneyi Saṃhitā;
PB = Pañcaviṃśa Brāhmaṇa;
JB = Jaiminīya Brāhmaṇa; JUB = Jaiminīya Upaniṣad Brāhmaṇa;
AA = Aitareya Āraṇyaka; BU = Bṛhadāraṇyaka Upaniṣad;
CU = Chāndogya Upaniṣad; MU = Maitri Upaniṣad; KauU = Kauṣītaki Upaniṣad; KU = Kaṭha Upaniṣad; Mund Up = Muṇḍaka Upaniṣad; BG = Bhagavad Gītā;
TU = Taittirīya Upaniṣad;
AV = Atharva Veda; TS = Taittirīya Saṃhitā; VS = Vājasaneyi Saṃhitā;
MS = Maitrāyaṇi Saṃhitā; SB = Śatapatha Brāhmaṇa; AB = Aitareya

Brāhmaṇa ; JB = Jaiminīya Brāhmaṇa ;
PB = Pañcaviṃśa Brāhmaṇa ;
TB = Taittirīya Brāhmaṇa ; Śvā =
Śvetāśvatara Upaniṣad ; Sn = Sutta
Nipāta ; A = Aṅguttara Nikāya ;
D = Dīgha Nikāya ; S = Saṃyutta
Nikāya .]

Quote from "Modes of Thought" by
A.N. Whitehead, Cambridge, Eng. 1938

p. 47. "Apart from detail, & apart from system, a philosophic outlook is the very foundation of thought and of life. The sort of ideas we attend to, and the sort of ideas which we push into the negligible background, govern our hopes, our fears, our control of behaviour. As we think, we live. This is why the assemblage of philosophic ideas is more than a speculative study. It moulds

one type of civilization." ...

p. 49. ... "Let it be admitted then that language is not the source of thought. But this conclusion must be carefully limited. Apart from language, the retention of thought; the very web of thought, the interweaving of thought into higher complexity, the communication of thought are all greatly limited. Human civilization is an outgrowth of language; and language is the product of advancing civilization. Freedom of thought is made possible by language: we are thereby released from the complete bondage to the immediate of mood and circumstance."

See, pp 36, 37, 98-101, 102, 103-4, 108-9, 139, 145, 151, 155-6-7, 158-162, 162,

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Indian from article on "Britain's Unlisting Situation" by B. N. Laddell - Hunt in Weekly of Yale Rev. 1938.

p. 245. "The British people must face the problems of today not with a negative fatalism but with a positive faith. The idea of mission loses its point when it is directed to some ultimate end.

"If there is one distinctive feature of English history, it is the love of freedom - the insistence, above all, on the rights of the individual to freedom of judgment and speech. This has been the source of national vitality. For freedom breeds self-respect and self-reliance. In freedom, truth is perceived and justice promised. Here, therefore, is a true foundation for patriotism - which otherwise is nothing better than an animal

instinct or a natural talent. It is a tradition worth defense, because it is the mainspring of life. The defense and development of freedom is the one basis of politicians which offers a hope of rallying the people as a whole.

"Peace is but a means to an end. It is of value only in so far as it provides an atmosphere in which freedom and justice can grow; and then themselves are but the means to human progress. A 'peace policy' or a 'peace movement' embodies the mistake of putting the cart before the horse. What the world needs today is a movement inspired by the idea and the ideal of freedom. Its natural base lies in the English-speaking world. There is room for a new model of modern

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'Guides of democracy + those who make some conscious of what they do'.

"When There is No Peace" by Hamilton Fish Armstrong, Macmillan $1.75

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Quotes from "The Theological Method of Jesus" by Wm. Wallace Fenn. Beacon Press, Boston, 1938.

p. 74. "Jesus thought did not set upon Scripture or tradition, but upon personal experience. That experience was not in ecstatic moments, but in the normal way of nature and the ordinary paths of men. By a most simple, logical method he argued from the facts of experience up to the will of God, with

perfect living in truth and good will is the supreme forces of the world, whose supremacy was to become visible in the Kingdom of God. He points out how completely the parables, metaphors, and figures of speech and imagery are of nature, outdoors, country life, the common man and not of city life or of wealthy people or politics. Out of his personal experience. Scientific method; experimental. His principle of inference was a fortiori: if man can love & forgive the kind, how much more will God do so. Illustrated by his frequent use of the phrase "what man of you", "How much more" "If a man ought thus to deal with man, much more will God deal thus with men." "As God deals with man in nature, so he deals with the soul of man." Jesus met both in the religious

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and ethical ways

p. 66. "For instance, God bestows His kindness upon both good and evil - 'He is kind unto the unthankful and the evil', therefore do you who are children of God also love your enemies - 'ye therefore shall be perfect even as your Father in heaven is perfect.' In the light of this principle, we understand some of the most perplexing sayings of Jesus. He bids his followers give to any one that asketh. But the reason for it is this: 'Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you'. That is, God treats you, that is the law. 'Freely ye have received, freely give.'

67 He commands non-resistance. Why? Simply because God does not strike back. The evil men go on his evil way and there

comes as best from the sky in token of God's wrath. God does not strike back - 'I say unto you, love your enemies, and pray for them that persecute you, that ye may be sons of your Father who is in heaven, for he maketh His sun to rise on the evil and the good and sendeth rain on the just and the unjust.'

Such a method of obeying an personal experience needs checking with others, lest it become abnormal or a-moral. Jesus did it by comparing with the prophets & scriptures. Prophets also spoke out of their personal religious experience. Also he asked all men to follow him & check up on his & test his ideas by living them. He also checked by living them & said that only he who did so could know.

But if nature is part of the revelation of God, it's pretty cruel. Answer is in evolution. Some

has emerged out of the matter. Man as the most complex product is compelled to search for truth. ∴ a world of progress as well as of powers.

~~Thus~~ ~~comes~~ Fosdick's idea as to Jesus' method still leaves the q., how did he become so sensitive to good, so keen in discrimination, so sure of God's guidance & power?

"His religious life was not a life of memory, but of personal experience, and upon that personal experience his word rested. God was in communion with him. This he knew, of this he was profoundly conscious.

In relation to the Sinless, Fosdick says they relied chiefly on tradition, authority of Scriptures, & had elaborate rules of interpreting Scriptures. He says our modern Church has fallen into the same error.

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p. 25. "This attitude of Israel toward the Law is entirely analogous to the attitude of Christendom toward the Scriptures and even toward its supreme Master, Jesus of Nazareth." ... (21) "It ill behooves us to speak disrespectfully of the Judaistic methods, since we ourselves have been under similar condemnation.

p. 26. "When he preached, it is said that the people marvelled that he spoke with authority and not as the Scribes. Did not the Scribes speak with authority? Undoubtedly, but theirs was a derived, and his was a personal authority. (His was the authority of personal experience. ... when a unschooled man faced the representatives of an honored tradition, boldly proclaiming - 'Ye have heard that it hath been said', but I say

unto you,' and appealed to the people who had heard him with the same words, 'why do ye not even of yourselves judge?'

"As one reads the gospels one easily be is impressed by the emphasis which Jesus places upon the inner, personal life. Contemporary religious teachers made external things of importance, but the touch of Jesus was inward. He pleaded for a righteousness exceeding outwardly, but not ceremonially that of the Scribes and Pharisees. It was not a greater scrupulosity, but deeper spirituality which he had in mind; not to hedge the soul about with external prescriptions - as was best to put love the

spirit of the Jews, in the best."

Rabbi Jesus

p. 42. "However, there can be no doubt that, during the significant period of his career, his intercourse was not with them [the Scribes], but with the common people. He was one of them by birth and bringing up, and in them is found humanity in the pure. Sham, pedance, mere conventionality were odious to him, and in their midst folly is found inconsistency, repugnance, which appalled & him and drew him and them together. In the manuscript (Codex Bezae) there is an interesting addition which relates that Jesus saw a man working on the Sabbath and said, 'If thou knowest what thou art doing,

than at blood; if thou knowest not, ition at accused.' It is a highly significant saying. Both he and those with whom he associated were alike in their freedom from anything like religious superiority. But in his case it was the result of principle, while in theirs it may have been due to carelessness, indifference, or perhaps to actual sin. But naturally they came together — and the Scribes must have deemed both him and them guilty of heinous and dangerous laxity.

[Why does Jesus always link Scribes + Pharisees in his words of indignation! If so, what had they in common? I suspect that in this respect the Scribes were more akin

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than Plautus interpolation of the Pharisees]

Note that Jesus method can easily be followed by poor people relatively ignorant. Don't have to be learned in the Scriptures. Test by results.

In relation to Jesus' sympathy with poor folk is related to the fact that many of the parables are urgent. E.g. Treasure hidden in the field. How about the owner of the field! Forgiving the servant of the great debt. ~~Cadoux~~ Saint ~~th~~ Or. casts pearls into swine. Trading with Lord's money. parable of urgent steward or of laborers in vineyard. These ... lead us to

p 50 wonder whether or not it is really true that our stern Teutonic sense of justice and actually have place in the mind of Jesus than the values of benevolence, pity and charity. It

is true that on account of the conditions in which the lot of Israel was cast during and after the exile, justice came to mean giving the oppressed his rights, showing mercy to the down-trodden and the poor, rather than distributing even-handed justice. It may well be that this had so left its effect upon the thought of Jesus, that from the pinnacle of his life he laid stress upon pity, mercy, charity, rather than upon justice as we conceive it.

As parable of the unjust steward ..., 47 ---- "This is the lesson of the parable - the worth of gratitude, of friendliness, making friends out of your enemy instead of making

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money out of your friends - that when ye fail ye may be received into the everlasting habitations. the men of this world ~~have~~ who know enough to put his trust in grateful friendly hearts is wiser than the children of light ignorant of this. - - -

The parable of Lazarus is misread.

P47, "With the wording of the parable we are not particularly concerned. Doubtless, it was an entirely unobjectionable proceeding. There was some reason for complaint on the part of those who, having toiled all day under the blazing sun, received at the days close only the regular wage, which was also given to those who had worked but a single hour. To be sure, they got the stipulated wage. But we cannot help

feeling - with sympathy with the sense of injustice and wrong. We wonder, also, how this master of the vineyard would have fared the next day, when he went out to seek laborers for his vineyard. Perhaps he would have found very few in the market place at the early hours, but many at the eleventh hour. They might have argued that, in view of the yesterday's transaction, it would be the height of folly to work more than one hour, if for that a day's pay was given. Thus, in fact, men have argued in the higher values toward which the parable points. And the eleventh hour has inspired many a man to have his fling in

p. 48

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youth and manhood, bringing to God at last only the fag ends of his life and spending them to get the full of both worlds. Surely, there are very infelicitous elements in the parable, and not even Ruskin can fully vindicate us to the economic truth of it. Yet Jesus is not speaking as an economist. Matthew — and here is the point of the parable — was he considering the matter from the point of view of the employer, but solely from the point of view of the man out of work. Here was a man entirely dependent upon this daily labor. It is a commodity which cannot be stored. Today's labor must be sold today, or its gain is beyond recovery. So these men go eagerly into the market place in

the morning and wait for employment. But no man hires them, and the sunset hours pass, carrying with them the hope and courage of the day in the market place, hoping against hope, not getting it even when the shadows grow long and the chance of work is practically gone. At the eleventh hour work comes, and they go into the vineyard. It is not said that they worked any more zealously than their companions who had laboured all the day. It is by no means intimated that they had earned the wage they received. The simple teaching is that they had received a full day's pay for a twelfth of a day's work. Jesus is looking at the matter from the point

of view of those men out of work, lingering despairingly about the market place. Their lot has been harder, because of its discouragement and despair that day than the lot of those who have toiled in the vineyard. You know this. Thus again, his sympathy with the poorer folk with whom his lot is cast appears in his teaching.

To be valid, specialization or division of labor requires as an underlying complementary coöperation and interdependence & harmony. These underlying things are greatly weakening (K.) in modern industrialism. ∴ we must stand or our specialization will go to pieces as soon as we. society.

∴ K.

Re effect of tools, the invention of the plow relieved women of toil in gardens & put that heavier work on men. Then probably women developed manual dexterity & distinguished it from only slave age. Has invention of typewriter worked another great change in lives of women & men?

See Goldman. Civics & Opening & Jews) If you are a world society without political organization & armies, what has China's experience to tell us about future social organization? What mistakes have they made? Relate to my many lives.

Can't have cities without division of labor. Cities fortify & intensify div-

sion of labor. ∴ K is related to maintenance of village life. The existence of a city population is based not upon the direct satisfaction of the wants of subsistence and upon the indirect satisfaction of needs through exchange. ∴ Cities directly based on money, both in its medium of exchange function & in its storage of value function (maybe others, too.

Technical division of labor is for purpose of increasing production, while vocational or social specialization is based on exchange of products.

As market becomes larger & steadier, there is more specialization of work in machine industry. A change is coming here. As scale of the enterprise increases, more specialization can be made. Poverty of villages ∴ keeps down specialization.

Jesus' words "If any man do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself". (John 7 : 17) were spoken in the last six months of his life, late in his own experience, after he had lived that way. Thus again the experimental method is another reason for the depth of his conviction, strong enough to lead him up to Jerusalem and certain death. This chimes with Kipling's statement, in his book on Immortality, that belief arises out of repeated personal experience.

Notes from J.D. Bernal F.R.S. "The Social Function of Science" - Geo Routledge & Sons. London, 1938

P. 381 Re Utopia. -- "Except for positive visions of unrealizable but emotional

detail, such as William Morris's 'News from Nowhere', all Utopias present two repulsive features: a lack of freedom consequent upon perfect organisation, and a corresponding lack of effort. To me a citizen of a modern Utopia, the cities fast, is the well-cared for, regulated from birth to death, and never needing to do anything difficult or painful. The Utopian sense, notwithstanding its health, beauty and affluence, is pervaded too much by the sight and the fear. ----

A New Civilization: Freedom and Struggle:-

--- The great change, of which we are now witnessing the first stages, between a social life based on traditional techniques and one based on science will certainly be reflected in a radically different attitude to freedom. The freedom of the mediaeval craftsman was a passive thing. It was

in absence of a knowledge of necessity. Freedom lies in social relations through a market. In liberal theory every man should be free to do what he liked with his own, buy & sell, work & idle. In fact he was tied by the iron laws of economics: laws socially produced but taken as laws of nature because they were not understood (see p 384). In an integrated and conscious society this conception of freedom is bound to be replaced by another — freedom as the understanding of necessity. Each man will be free in so far as he realizes that he is taking a conscious and determinate part in a common enterprise. This kind of freedom is not difficult for us to understand and appreciate; indeed it can only be appreciated by the

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full by living it. The terrible struggles and miseries of our time are largely due to the difficulty of men learning this new power. ---- Difficulties and dangers there will be as much as ever but they will be of a different kind. We present men waste themselves in effort against banal and preventable ills. ---- The energy liberated would be needed for the far more difficult ~~tasks~~ significant and difficult task of building a really organic society.

"Faith in Man. — The reason why people believe that a scientific world order is impossible, or that even if it were possible it would not be worth while, lies in a deep-rooted lack of faith in humanity. The sceptics see the present state of the world and observe the apathy with which its sordid misery is accepted

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what they do not realize is that this is the result of a systematic though unconscious degradation carried out by those who profit by it, to preserve an economic system which is of itself unchristian and unstable. How do they appreciate the significance of the apparently hopeless yet undying struggle which is being waged against that system the new world is not coming upon humanity from without, it will be made by men, and the men who have made it and those who follow them will know what to do with it. The freedom and refinement which comes from action based on understanding is always growing. Though men

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complete.

"Science and Society.

"We have spoken of science in its application both to the satisfaction of human needs and to the processes of productive industry through which in modern society these needs can be satisfied. These are not the only, though they are the most immediate, uses of science in society. So far science comes in there only as a means of satisfying desires in which science itself takes
783 no part. Science appears as a slave to social forces foreign to itself; it appears as an external and unregulated force, useful but dangerous, holding a position in society like that of a captive workman at the court of some savage monarch. To a large extent this does represent the position

of science in modern capitalistic society, but if this were all we should have little to hope for either from science or from society. Fortunately science has a third and more important function. It is the chief agent of change in society; at first unconsciously as a technical change, paving the way to social and economic changes, and, latterly, as a more conscious and direct motive for social change itself. Up till now there has been little appreciation of the further role of science, the ends which people sought to satisfy were the primary physiological demands for food and shelter or more indirect social satisfactions of power and prestige; wants could be

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obtained through the accumulation of wealth. It was in the process of satisfying these needs that science grew up, but with its growing up has come a wider valuation of its function. ----- How can all mankind best be maintained at a level of bodily efficiency and well-being, and how can we, once that minimum has been reached, secure the greatest possibilities for social and intellectual development? These are the crucial problems of our time. To solve them requires, in the first place, a wide extension of the field of science. No amount of physical + biological knowledge will suffice. The obstacles to the solution of the problem are not any longer mainly physical or biological obstacles; they are social obstacles. To

cope with social structure it is first necessary to understand society. But society cannot be understood merely as reality without at the same time changing it. The academic social science of the present day are useless for such a purpose; they need reformation and transformation.

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Quotes from "What Was the Original Gospel in Buddhism?" by Mrs. Rhys Davids, The Epworth Press, 25-35 City Road London, E.C.1., 1938. {She is president of the Pali Society

P. 14-15. ... This message was intently and intensely concerned with man's will, more so than in the case of other Helpers' messages. For it was a call to up and come to be; it was a call to grow and to will to grow, to choose, to win salvation. .... It was not a call to him to impose his will as guide and leader on other men; it was a call to his will to light, to evoke will in each man.

"The will, that is, in the very man, the man-in-man; the religious will. This is not in aim the will to gain bodily or mental flowering; it is the will to spiritual economy, with ultimate welfare of spirit as ultimate goal."

pp 18-19.

p. 11. [Re the vision that came to Buddha after the enlightenment, of a deity urging him to teach dhamma. ... "The deva is recorded as humbly saluting Gotama and, in urging him to teach, as pleading, that whereas men are in a decline, bhavissanti dhammassa aññātāro. (In the accompanying verse we get the right variant: desetu dhammam; aññātāro bhavissanti.)

18. "These words we all, myself included, have translated as 'there will be they who will understand the teaching', or, in the verse: 'teach the teaching! there will be they who understand'. ....

"Then I came to see that aññātāro meant, not so much understanders, knowers, as learners, men coming to know, the verb ā-ñā meaning connaître, not savoir, science, not union. ... Was there not here an

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expansion of the idea in the current religious teaching of that day:- 'That art thou'. Was it not time to say of man, with all his imperfections leaning on him, That art thou becoming.

24. "For thoughtful believers there was a danger in too lightly accepting identity of the actual human with the divine self. Between the two lay a great, a very long process of 'becoming' before man could realize what it was in his essential nature to come to be..... This becoming, if if it was not to be, as one poet has said, a 'nought-becoming' only, implied in that becoming, the will, the choosing to become, and the sustained endeavour." - - -

p. 46. re Discussion. Here is no mere room to be 'upheld', the standard of this average

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decent man. Here is religious aspiration of the deepest kind to aim to the yet unattained while transcending the known & known & present life. Here is not only in the term a sense of duty to a code or standard; here is a sense of the 'ought' within us; here is what we, with an inadequate word, call 'conscience' - inadequate even in it we learn to express, not merely an 'ought', as we used to say, an 'ought', as to what should be done or not done, but also an urging 'Will it work on us. As one great playwright has it: 'Conscience! ay, that Doctor within my bosom'. And in the term I believe that Gotama saw an aspect of the divine Self which appealed to him as having a more dynamic, as having a less static meaning than the term 'self' could yield. Man had not just to

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know; he had to conform, to become in order to attain. He had, in a word, to live his religion. ... Dharma may be said always to have meant 'duty', or what ought to be, or be done, regulative or normative 'function'. But in these lines of earliest Buddhism, it is given the force, not only of duty, but of foundation of duty. Just as the word 'thing' a 'thing': the what is done, or may be done or brought to pass, is transcended
48 in the Tao, the Sanātanam pudgalam, in that it means a body of men coinciding the 'what may be done', so in that first Buddhism, we have dharma as meaning not only the 'ought', but the monitor inspiring it.

[Buddha's last words "Since ye are

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they who have the atma-as-lamp, the atma-as-refuge, who have dhamma as lamp, dhamma as refuge, and no other".]

p. 46. "It will be remembered that, in the parting admonition to live in the light and refuge of the self [spirit], dhamma is placed beside self as equally light and refuge."

[Is Dhamma partly the equivalent of Tao? Ask]

Mrs. David points out that there was in Sanskrit + Pali no equivalent of our English word will. Indian philosophers concentrated more on knowing than doing. She thinks that primitive monkish commentators distorted most of Buddha's message. She believes he did not stress retreat from the ills of life (coping with, change etc) + the need to escape them.

Spiritual ill (dukkha) was what he wanted to escape.

She connects the symbol of the wheel with the symbol of the way, road, magga (maggo). The road of becoming & the wheel of becoming. Also she thinks that Nirvana was not the word for the goal used by Gotama, but attha, atta = thing wished, thing sought. p 78-79; 82.

She refers the word to the word

p. 85. "The earth is as if mixing, the firmament, the sky, water, the mountains, as it were mixed .... in this way does the definition open, in the ancient Upanishads, when the mental attitude called dhyāna, Pali, jhāna, is considered. We have in no European tongue known to me, a fit word for the Indian term. If I use 'mixing', it is only - because it is also an unfit

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them such words connoting intellectual activity as are 'reflection' or 'meditation'. The German translations have used *sinnen* in translations of them, but only to throw it aside when it failed to fit. [The Böthlingk and Roth Dictionary has *Nachsinnen*, *Vertiefung*, *Anschauung*. D. Hillebrandt and *Versenkung*.] Now is blame connected herewith to the translator, since, as I have elsewhere shown, the Indian use of the term is indecisive. For me, with Pāli texts evidence in view, we have to get rid of the Western notion, that the still, silent man, in what we like to call 'meditation'; is turning over some object in intellectual activity. Whether or not we have, when alone with 'nature', sensed a silent reverent expectancy in hill and lake and drifting cloud, it is,

for one not bound in by formulae, true of the cult of jhāna, so prevalent in the Suttas, that one can, in it, p. 86 up against, not interposing absorption, but rather an attitude of the initiate who has made his mind a tabula rasa and is waiting to learn. The non-in-jhāna is better described as a child Samuel - 'Speak, Lord, for thy servant heareth' - than as a rapt yogi.

"Now this is where I part company with the more yoga-ish view of the manuals. My reliance is based, partly on the jhāna formula itself, partly on passages in Sutta and exegesis, which leave me in no doubt. The formula, worded in four stages (split later into five) directs that the

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willing devotee (a) divert the mind of all distraction through thinking about this or that (vitakka), or pondering thereon; (b) divert the mind of anything affecting him emotionally; (c) direct the mind yet more thoroughly hereof; (d) with the result that he will enter on a state of 'mindfulness' or mental alertness (sati), and indifference (upekkha). This serene alertness is all; so far as the formula goes. The patient is now in no sort of drugged or muggy state, of trance, coma or ecstasy, nor is he absorbed in 'thought'. And there we are left.

"But let the reader consider what, in several contexts, ~~[illegible]~~ supervenes. Most frequently there follows, with no explicit indication of inward effort,

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a list of five modes of 'psychic' consciousness. (abhiññā). These are called iddhi, a modes of achievement by super-will (limitation, etc), deva-hearing or clairaudience, thought-reading, memory of past lives, and deva-sight or clairvoyance; to which a later non-psychic triple of a religio-ethical kind was at some
87. time appended. It is to my judgment fairly clear, that the preparation required by the formula was, as modernists say, to 'skip' the normal light of the presentations of earth-consciousness, and so permit access of the other, the psychic body's presentations.

"Thus elsewhere we read, that he [illegible] gain 'entire happiness'

when, in fourth jhāna, one can become [be aware of?] of the presence of devas, and dwell in converse with them. Again, that deva-access is gained by jhāna. Again, that when a man makes to become a way for access to the Brahma-(or super-deva) world, he practises jhāna. Once more Moggallāna, a chief disciple among the founders, is said to enter jhāna, that he may get into touch with the next world, and so be able to report what he finds as to the happy fate of individuals who were worthy of such, for the encouragement of men here below.

"So far I have found writers on jhāna entirely ignoring this and other Pitaka evidence and in consequence, passing over that Light of

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connect with other worlds which in original Buddhism is so present and so real here and now. Or else they are in jhāna that which many would call 'mystic' experience. For me (I repeat) early Buddhism may be rated as 'mystical' or not; or it may be rated as akin to yoga (of which it shows no awareness) ['the two or three sporadic Suttas on breathing exercises do not mention yoga] or not. But its early 'mind' or 'psychic cognizance' cannot rightly be identified with the outlook in either. jhāna was less obscure than that of the mystic, and was not the inward attitude of the yogi. - I gets

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broadest, its most real, because for us its most practical meaning, mysticism is usually spoken of as converse, usually relating, with the unseen, as other-worldly. Now converse is access - is comm-union, not union. In it attention is fully turned outwards. And when, if ever, the earth comes to accept this humbler, more practicable aspect of mysticism, instead of using terms of an as yet inconceivable union with an as yet inconceivable Highest, we may then come to hold in kinder words a mysticism that is not only attainable by a saintly aspirant now here, now there, but one that is a way for the help of the many, if only it be that they are willing to learn.

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"European writers for the most part and Buddhists show but little interest in jhāna, prominent feature though it be in the Suttas and anthologies, save when writers are forcing a false alliance between it and yoga. They fail to see it as the link between the first Buddhists and the unseen worlds, of the Hereafter, as of the Before. They were or are possibly themselves too uninterested in the Unseen to care to see how near those first Buddhists lived to it, calling their leader a 'unseen of the veil'. - - - -

"That the Founder was himself psychically advanced is so clear in the scriptures, that when, if ever, Buddhists learn to know their Suttas, they can hardly avoid

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testifying to the changed outlook it will provoke. We read that men would flock to him to learn of the fate of those gone before, and find in him one who claimed to know. This knowledge would now be vaguely set down to an omniscience, which another Sutta makes him explicitly repudiate. But further, we have a valuable 'left-in', testifying to the Founder's own estimate of such an outlook on the unseen. We find him, namely, asking disciples of his little and big, whether, in ever striving in the goodly life for something even better than they had yet won, ~~did~~ they did not find joy in so doing? They did, is the reply. 'Now why,' he goes on, 'do you suppose I have told you, as to this or that disciple whom death has taken, what has been his fate? 'Did you think I wanted to advertise my powers,

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or to impose upon you, or talk you over?
I did not want that. But there are young
men who, believing, are uplifted in
knowledge and joy, and bearing this,
concentrate the mind on such a state.
For them that makes long for good
and for happiness.' [Majjhima, 'Nālaka-
pāna Sutta']

"The Founder, helper of men, was able and
willing to converse with friends beyond the
veil. The friends were equally able and
willing to respond, yea, to ask him and in
turn to question. And in him the
71) result was added union into life as a
whole, into knowledge of our next step,
into man's birthright of ranging the
worlds. He might know as few did,
but the ranging was for every man and
woman. Why! then in the name of

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heaven and of hope should these things be accounted as superstitions, to be swept aside, as not of the things he held both mean and clean?" [Does this clash with Tibetan B. beliefs? I.e. how. Davids choice of what to include & what to reject in Buddhist records over-influenced by her personal beliefs, e.g. re spiritualism? Req.]

p. 25. "I have called Buddhism a gospel of will, without a fit word for will."

p. 54. -- "a man, who set out teaching the Way to attha: 'the way going to joy' we find it called; a man, of whose disciples a thing is reported to have said: Why is it that your disciples are so joyous as compared with other religious leaders? - this man will never have so concentrated on 'ill' as to call it the thing that he taught, whatever else he had to say."

pp. 125-128. Summary. Essentials of Gotama's

original teaching.

"It has been claimed, that the Helper was not evolving a new teaching as the product of his own unaided meditations; he was a man inspired. No claim has been made, that inspiration came immediately from the Highest. Concerning this the wisest among us is not in a position to affirm. We are only able to say, that from what we may call the unseen realm came to him to teach, and to teach by a given clue. How this episode is usually put down to a superstitious legend. For me it is more true than much we read in the scriptures.

"It has been claimed, that the line of help to be given to men was, that

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man is essentially, not a static being
but one in perpetual becoming, either
becoming 'better', or becoming worse,
120 and that he may be helped to become
better by being taught about the
Norm that lies in him to become.
But that this becoming needs at
every step the co-working of his will.
That this belongs to the centre of
original Buddhism and springs from
the teaching of the Master's day is
overlooked. Words not to hand were
needed to put this teaching more clearly;
the new message has not always the fit
word. And where time occurs often the
word: 'become', translations have done
their ~~best~~ skimming best to prevent us from
realizing it.

"It is often claimed that the original

ignored, if it did not in so many words deny, the reality of the Highest in religion's mandala. In these pages it is claimed that the original 'Buddhism' both began and ended with a recognition of that reality, but that the teaching of its day had presented that reality in the changed guise of Immanence, a presentment followed by the Founder of Buddhism. The word 'self' had become transfigured as indwelling holy spirit. Here again translations of Buddhist sayings have shunned the fact. It is further claimed, that he substituted a new, more dynamic, immanent theism in the word 'dhamma' for the word 'self'.

"It is claimed that the importance lent to the idea of 'ill' is a monastic

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experiences, bringing down the original teaching to the level of a 'doctor'-gospel. Religion is not primarily concerned with the healing of such facts of bodily life as birth, old age, disease, and dying.

"It is claimed that the central figure
127 of life as a way or road was originally applied to progress in the worlds, as the true perspective of man's effort in his quest towards the ultimate goal, and not to an ethical code of eight parts applied to this life only. That it was the 'Way of Becoming', the set of eight being a later invention.

"It is claimed that the unmoved one for the Highest, 'the undying' or immortal, was taught by the original gospel, but was blotted with them:- The Founder of 'Buddhism' has been, in the tradition, confused with an

unnamed teacher of the current vogue for seeing causal uniformities in the new teaching of mental analysis [Sankhya], the dominance of which did so much to deflect original Buddhism from its primary aim.

"It is claimed, that 'the Aim', not 'nirvana' was the original way in which original Buddhism worded the ultimate goal. Other terms were 'supreme aim' (paramattha) and 'peak of the mental' (manasa).

"It is claimed, that the original teaching brought the Unseen, as being the greater part of the Way of Life, into the foreground of religion, and that the Founder and his friends, a few of them very 'psychic', rejoined strongly what was called 'jhana

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(musing) as a preparation for psychic experience.

"It is claimed, that the teaching of moral retrobution known as the Four Divine States was the gospel of a contemporary Brahmin, and was adopted by original Buddhism, but was not of its essence.

"It is claimed, that the term 'Buddha' became applied exclusively to Gotama (and certain predecessors) more than a century after his death, when the cult of him as superhuman, of Church and of codified teaching, was growing.

"It is claimed, that for the occasional appeals to reply on the Founder's part more than one reason is possible; that in his day reticence on highest things was especially called for, that

silence may have cost him much.

---- "It is claimed that the idea of 'compassion', often ranked as the central teaching, is now truly rendered as 'sympathy'."

p. 119. Re compassion. The Pali word was anukampā. "The Pali word means 'vibrating-in-accordance-with' (anu-, as in the Greek prefix ana-). Kamp- is used for any thrill, from an earthquake downwards. My gist is due to this: that whereas, in compassion, there is even a 'telepathy' as from a quaker to a less, a better to a worse, there is nothing of the sort apparent in anukampa. ---- But 'sympathy' words nothing of a 'throw' making over a seer, of the piety of a more fortunate for one less so. St Peter bids disciples love the one

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and the other for each other. We need not
allude of the companion felt by Jesus,
when the curious association of the Greek
term with visceral movement may
have something in common with the
origin of the Pali (and Sanskrit) word.
--- "Here we have a man willing the welfare of
the fellow-man, not as de haut en bas,
not as a God-man stooping to a less than
he. He wills that welfare as one who
sees in the other the brave, the patient
that is in himself. He wills, so seeing, a
very man in sympathy with very man;
with one who is fellow wayfarer in the
road towards the Immortal, the Eter-
nal in Life".

[Man does not have a soul; he is
soul. This is clear at death. Perhaps soul
has a body, a man, but not the other way round]

23. — "With a fully accepted Immanent Theism, and the accepted belief that the man was soul, did not have a soul, the immediate and central concern of his teaching was not an (unneeded) emphasizing of the reality of either. It was the relation between the two terms. Now this was a new emphasis, and it called for special words.

24. "In his sets of terms, his grammar, man, in contrasting his mind and mind, his good and bad, his high and highest, has invented his 'more', his 'better', his 'higher'. Now the cultural teaching of India had been saturated with a contemplation of the positive term as being in a way identifiable with the corresponding super-

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lative term. But the reformed teachings of the Jains and of the Sakyans (as Gotama's followers were called) concentrated, not on these extremes, but on the middle term, the comparative. That is on the more, the better, each in their different way.

"For thoughtful believers there was a danger in too lightly accepting - etc [see above, p 60 for rest of this ¶]

"On this settled work in becoming, the earlier Buddhist Sayings, as collected in the Pali Canon, show a teaching that put itself in utmost literalism and insistence. And then is this too - the motto of the wayfarer - it is the step further that is emphasized, rather than the Way's End. This was at first not lost sight of in a 'waning out'

(nirvana), as come to be the case. It was the Further, the Beyond that was stressed; the 'what is the right to be done?' 'What is the right in the Here?' 'As for me', a leader of men speaks in one Sayings, 'I am for a 'Here'. ----

"This concentration on the need in religion to cultivate, to evoke a man's potency to transcend such of a 'good', a 'much' that he had, to live for a Between rather than (immediately) for a Beyond, was a New Thing in Indian Culture. And the New may need new words. We feel this with many one of today's wonderful inventions. India could not speak of 'potential' and 'actual', as we of Greek tradition can. How could she

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wield so radically strong a word as we can in 'will'. Strong terms she had had; they were degenerating a absolute. Terms of unplicit will she had, but chiefly they meant ways of thought. A term of super-will she had - iddhi - but it meant chiefly accomplishment of will: all this I have gone into at length elsewhere. I have called Buddhism a gospel of will, without a fit word for will. As in other primitive cultures, India had seen in man mainly an observer, a thinker, a namer. In religion she was more preoccupied with self-control, than with free play of energy, with the negative aspect, than with the positive. So she tied down her Aryan war WAR to oppress the former aspect more than the latter. Maybe she forgot the lesson of her long

(What of tropical climate?)

track into a new home, as the Western limb did not. Latin and Teuton developed the kindred root WAL into VOLO and WILLE, with a preference for the positive, and in action a markedly different result.

"Yet in things spiritual it was India who first saw that man is by nature not a static still-stander, but a dynamic becomer; that he is ever in a quest willing to become what he was not before. For her need to express this message, inspired in a teacher in whom, in the Upanishads, we cannot identify, she hit on her word BHŪ, to become, a richer word, not defective like AS, to be. It is in this word that the Sakyan chose to make good what we can express by 'potential' and 'actual'.

That unknown teacher's message is wonderful – whether originally so or not – as the bidding man to see and 'know', that God was the very self of him. We could word this statement, retained as it stands, as "Potentially you are That. Actually you have' – as the scriptures admit – 'to become God' (Brahman bhavati)."

"It was the long Retreat of Becoming that the Salvyan missionaries spent themselves in teaching. 'Tell yourselves,' we are ever urging, 'this and that will we become: thus must we train ourselves in what is further'. – – – –

27. "A monastic vogue was arising in India, wherein life in earth or any heaven, let alone hell, was taught as most undesirable (so much so that a tendency in the monk world to suicide is recorded). But in the original

teaching, the conception had been brought very near. 'Time' in this and that 'world' were not only facts, but opportunities for becoming in the here, the better, leading ultimately to the highest aim (paramattha). Now there is no plural form of 'life'; what we find is 'former dwelling' and, later, 'births'. Again, it was not in the sixth century B.C. customary to use 'worlds' in the plural. It was convenient to speak of both 'time' and 'worlds' as 'becoming'. (bhava).

"So, with the narrowing in the outlook on 'life' and 'other worlds', this word bhava fell from its earlier meaning of good luck, success, growth, to mean something despicable and vile, a filthy thing. Hence later

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relation had to get round it in their
oldest sayings, and they shaped it
in a monastic formula about the arising
the 'becoming' of Ill. ----

'Vilification of bhava as becoming
occurs not only with the word in the
plural. With the growing pessimism,
28 it was becoming in the religious world
habitual to see life and world as some-
thing ephemeral, transient, impermanent.
And 'becoming' became identified with
this; it was anitya, anicca: not
lasting. ----

29. "Then as to the substitute for 'will'.
Here is no space to discuss the absence of a
term for man's vibrant energy considered
as his active self-expression. In thinking
out this matter, I have tested the point
by contrasting the powerfully tran-

saying of Jesus: 'I will! Be thou clean'!
Here is no subsequent energy or effort
of effortful in act. That followed.
But I know of no equally revealing
word of pure will, as such, in the
Buddhist or preceding literature.
Jesus had it in Aramaic and used
it (ratzon!).

"But as if to make good, we find
in the former books a marked increase
in the use of terms for effort,
endeavour, energy, striving: all
words expressive of the putting will
into action. A list of such terms
in the catechetical Sayings is only ex-
pressed in English by the equivalents
for the word 'wisdom' [gnōsis,
sophia] in India one of the highest
importance. The compound 'mind-

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'with stirred up energy' is of frequent occurrence in matters spiritual. A phrase 'being in or proceeding under vīrya': power or control, is also idiomatic, though omitted from that list. At the last there are but terms not for 'will', but for modes of using will.

"It is also noteworthy, that nowhere in this list is there reference to the more affective or emotional aspect of will which we express by desire, want, wish, longing, craving and the like. Our word for desire, chanda, stood on the borderline between will that was bondable and will as mentionably re-
30 nounceable. It came to be made presentable by the prefix dharma- or solved by the equivalent 'wish to do' (kattu-kamyatā). ... It is not impossible

that, had the infant 'Buddhism' remained clear of monk-dominance, either a worthy term for will might have been found, or a term of affective consciousness been raised to a more honourable position. But that dominance had the effect of lowering all words indicative of base will, or of will with a co-efficient of emotion and idea. Icchā: want, wish, is very rare; kāma, once strong as 'will', was degraded into sex-desire; kratu was dropped. And words for choice*, resolve, decision, etc., are oddly absent, or come later into use.

[* Choose (vrnoti), e.g., can be shown as worked by 'take' and 'don', where we would have said 'choose' and 'elect' respectively.]

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Quotes from Vilfredo Pareto's "The Mind and Society", 4 vols. Harcourt Brace N.Y. 1935.

Vol I. p. 91. §168. "... The intuition may be stated, inexactly to be sure, because too absolutely, but nevertheless strikingly, by saying that in order to influence people thought has to be transformed into sentiment." ---

Vol IV p. 1572-3, §2252. "The parallel between derivations and forms of government goes further still. They both have less influence on the social equilibrium than do the sentiments and interests that underly them. ---

[Sentiments, derivations are a part of the elements that affect the form of a society §2060 vol IV] ---

Vol III. §1749 (pp 1205 et seq) "To argue about a thing with a person, in terms whether

favorable or unfavorable, may arouse in him an inclination – if he hasn't it already – to interest himself in the thing; if he already has the inclination it may whet it." It is an interesting fact that with many people of contradictory turn of mind to condemn a thing is a surer way of gaining its acceptance than to praise it. In certain matters also, and notably in matters of sex, a certain instinct of perverseness is awakened in that way, so that the individual is stimulated to do the very thing one would dissuade him from doing." In such matters when silence actually leaves the individual in ignorance it is oftentimes about the only effective means of

dealing with him. Silence with regard to persons is very effective in political connections also. There are many situations where it is better for a politician to be attacked and reviled than to hold no place in public attention. For the same reason an element of trifle or of no importance that serves to make him a topic of general discussion may be the starting point for his success. Many many lawyers, Garfield, for instance, owe their start towards fame and power to some clamorous trial. To minimize the importance of an incident or a fact is somewhat less effective but still helpful to my ruling of it, the efficacy depending on whether or not in that way the public can be kept from concentrating upon it, either because

many people never hear of it, or because those who do, showing no interest in it, come to ignore it themselves. Silence as to theories and arguments that have to be combatted is also more or less effective according as it succeeds or fails in causing them to be ignored, forgotten, or belittled, and oftentimes is far more devastating than any refutation could possibly be. In the same way, reputation, though it has not the slightest logico-experimental validity, is more effective than the soundest logico-experimental demonstration. The assertion influences sentiments and modifies minds; the demonstration appeals to the reason and may in the very last case modify convictions; it

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have little effect upon sentiments. ---
The important thing is to have a doctrine
that is simple, and readily grasped by
everybody, even the most ignorant
people, and then to repeat it over and
over and over again.

§ 1750. "Oftentimes, to refute an absurd
argument, and as roundly as one may
wish, proves to be a means of accredit-
ing it if it chances to correspond with
to sentiments powerfully active at the
moment. ---

a stupid argument is sometimes

§ 1748 -- "Reasoning and experimental ob-
servations have very little influence on
sentiments and non-logical conduct
individual inclination being a very great,
not to say the only, influence. Sentiments
therefore must be met with sentiments."
[Footnote p. 1205-6] -- "Ollivier, in L'Empire

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Liberal vol VI p 346, sqq. ... "Someone once told me that the chief item in his official account for advertisements (the word was a euphemism.) in England in favour of the Sing Cord was the amounts he paid for attacks on himself (Notes Ultimi). Newman protested. 'You are wrong', his friends assured him. 'Attacks draw attention. Then they are forgotten and nothing is remembered except the name & the act attacked.' Each pastoral of the bishops (on Newman's life of Jesus) increased the circulation of the book, and many a person who would not have noticed the publication said to himself: 'Well, if that book is so wicked, I guess I must read it.' Far from extinguishing the torch, they kindled it.

Q Vol III

§1746. ... "~~A sea~~ Derivations are manipulations of ~~sentiments, and the influence of derivations or orders is therefore similar to~~ -:- A derivation which merely ratifies that hankering for logic which the human being feels, and which neither is transmuted into sentiments nor reinforces sentiments, has slight if any effect on the social equilibrium. It is just a superfluity: it ratifies certain sentiments, and that is all. Briefly, but not in strict exactness, one may say that in order to influence society, theories have to be transmuted into sentiments, derivations into residues. It must not be forgotten that that holds true only for non-logical conduct, not for conduct of the logical variety.

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§ 1747. "Generally speaking, a derivation is accepted not so much because it convinces anybody as because it expresses clearly ideas that people already have in a confused sort of way — the latter fact is usually the main element in the situation. Once the derivation is accepted it lends strength and aggressiveness to the corresponding sentiments. ---

§ 1776 "That vague, instinctive feeling which sets strong over against practical, substantial, it is an intuitive perception that to keep close to realities one had better reason on evidences rather than on derivations — comes to light in still other ways. --!

§ 1816. [Re Francisan rule to be kidding II] "The derivation, fostered by Gregory IX was an

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injurious one. The Rule forbids the friars to receive money. How then were they to buy or sell? Very simple! A person not bound to observe the Rule receives the money and spends it for the friars! The friars must hold no property of their own. How then can they own both real and personal property? No difficulty! Some other person holds the bare title, and the friars enjoy the use of the property. So too other persons are prevented from appropriating the property the friars are using. They stick to the Rule, renting nobody who would rob them, but along comes the titular owner and does the renting. Tolstoy, in his day, got along in just that fashion. He never resisted evil', he never repelled the thief who would despoil him. But his wife was there, renting, repelling, and managing

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the property on which her husband lived and died he being. i ---.

§ 1857. "Events that deeply impress a population modify sentiments in the individuals who have witnessed them very considerably. But when those individuals are dead, or almost all, dead, their successors know of those events only by hearsay & tradition and are much less deeply impressed by them. ---

§ 1860. "Before human beings will really and regularly perform the conduct r, they must be imbued with the sentiments underlying the conduct, i, of which r is the consequence.

§ 1868. ... If a social doctrine (it would be more apt to say the sentiments

manifested by a social doctrine) is to have any influence, it must take the form of a 'myth'. [footnote from Sorel's Reflections on Violence: "Experience shows that constructions of a future indefinitely located in time may be very effective and involve very few inconveniences when they are of a certain character. That is the case with myths that come to embrace the strongest tendencies of people, party, or class, tendencies that in all the circumstances of life are forever presenting themselves to the mind.... Myths have to be thought of as instruments for influencing the present, and any discussion as to ways of applying them materially to the course of history is devoid of sense.

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In Tyndale's version of the Bible he makes X say to Zacchaeus "This day is health come to thy house" (where the Authorized version says "salvation". In old usage these were synonymous words.

Since most activities are more effective if done in groups (of biology study) perhaps this is also time of mediation. Since mediation is based on the assumption that God is in every man, group mediation is a getting of recognition of this fact & tends to lengthen this aspect of ones belief. We see & feel others doing it together with us. The demonstrated belief of others lengthens our own belief. Since our bodies are tools of the spirit, our doing this function

together

If there is a group subconsciousness or awareness, actually meditating together and strengthen our realization of it. We need to realize not only our spiritual relationship to God, but our spiritual relationship to one another. Group meditation enhances this.

Meditation period should be entirely silent for at least ½ hr. Then not till then allow speaking. The speaking is good as a sort of verification (scientific method) of hypothesis that spirit is in each, plus group effect, plus expression of thought & emotion, spontaneity. But must provide a reasonably splendid time for silent experience of working of the spirit. Cf XXXV 181

Time is needed to quiet emotions to establish glandular balance, to allow circulation of new proportions of hormones, to permit relaxation, to quiet breathing.

"The Population Problem" by T.H. Marshall, Prof G.M. Carr-Saunders, W.D. Henderson, R.R. Kuczynski, Prof Arnold Plant, Allen & Unwin London, 1938.

"The Scientist in Action" by C.H. Waddington. Williams Norgate & Co. London, 1936.

"War Peace & Change" - John Foster Dulles, Harpers, 1939.

Quotes from "The Scientist in Action" supra. p. 208. "The power to do certain complex actions involves as a necessary condition the power to see a pattern or a whole into which the successive or simultaneous actions have to be fitted.

Pattern in human action does not make perfect unless it is accompanied by a mental concept, the pattern of the task attempted". Cf. Susan + Gestalt. This links the two + explains why the pattern gives power to the will.

He says further that the idea of pattern explains human action more adequately than "reasons", or internal motives + desires, or the unconscious or other 'causal explanation. "If action is a pattern property, then no causal explanation will serve." p 211. A person sees gaps in a pattern and moves to fill them in. Patterning is the best explanation of the pleasure we have in games. Part of the pleasure of music is in filling into patterns. He mentions the sense of tension or

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finding a series of intermediate posts

making an easy transition

tion when nearing the end of the completion of a pattern whether it be a game, singing or playing a musical piece, avoiding the nearly in a given study of doing a puzzle, finding a word, any attempt ridiculously in painting, drawing, etc; and the sense of relief, pleasure & relaxation when we have completed it. This sense of tension is part of the reason why realization of pattern gives power to will, as in Swiss's book. (Re practice rules page 208)

.. "Without the 'liking' of a thing or the 'knack' of doing it, we have no adequate mental concept of the pattern into which the actions must fit. In making new types of muscular movement, such as are needed in 'glass blowing' or in learning the

technique of a musical instrument, many attempts may be made without improvement until perhaps someone helps us to realize or until we find for ourselves the 'knack' of doing the thing. Once this 'knack' or pattern of what is attempted has been experienced, then improvement with further practice seems to start suddenly. The student who is a pianist will know that writers upon modern piano technique emphasize strongly the necessity, in practising the technique of the instrument, of getting a clear idea of what one is trying to do, instead of banging wildly to number of repetitions to give the desired result. [Relate this to the child who learned alphabet reading by following the teacher's

T. Matthay

hand writing the letters on the blackboard.]

Notes from Stuart Chase "The New Western Front" - Harcourt, N.Y. 1939

p. 179. "The Nazis are ahead of us in finding jobs for unemployed men, and in certain financial maneuvers. We answer for many this by looking down on --

"Dr. Schacht is nobody's fool in the field of finance. His Aryan makes are making mills enough to fortify Wall Street and the City of London. His inventions for finding the money to rearm germany are making mill enough to frighten the world into imitation - and me from fear of attack, and to help lift the curse of unemployment. In 1932, the League of Nations estimated world

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the unemployment at more than thirty millions. From that peak it has declined as armaments have gained. "[Pacifists must find a safer solution than that.]

180 --- "There was plenty of confidence in 1929, but in that year, according to the Brookings Institution, two thirds of our national saving failed to find an outlet in productive investment. ---

181. "There is a key answer to us, and this is it. It does not lie in the direction of arms, airplane bases, Bonds, or even getty Fuehrer in Jersey City or California. It lies in the indisputable fact that they have found a kind of answer to the hardest problem an adult civilization has ever faced. There is almost no unemployment in Germany, Italy, or Russia. --- If we can find an invention, or a series of inventions, to

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compare unemployment without piling up a mountain of debt, some day to be repudiated, we shall be as immune to foreign isms and ideologies as an underdog is to rabies. - - - -

"In capital terms the question must find a method which will permit Americans to buy back what they can make. Such a method would keep everybody employed. Millions of them cannot do so now because of gaps in the price structure, in the debt structure, in the distribution of income, in the flow of savings into new investment.

102. "We need an invention that will neutralize, scale down, transform, the present debt burden, and prevent it from accumulating in the future - an invention that will lead directly to a pay-as-you-

Publish this in [illegible]

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go economy. A rapidly expanding industrial system can tolerate compounding debt. It did in America from 1830 to 1930. A non-expanding, or slowly expanding system cannot tolerate it. Business men often express horror at an unbalanced federal budget. They apparently forget that private enterprise as a whole has never balanced its budget, has never been on a pay as you go basis. But private debt — mostly corporate — has grown from some forty billions in 1910 to almost two hundred billions today. By comparison the present federal debt of forty billions is mere chicken-feed. The 1922-29 Boom was based on private debt, just as the 1933-37 Recovery was based on public debt.

We must mention that will frame

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a growth in intensive capital outlays, which raise living standards of a stationary population. Extensive capital outlays for a rapidly growing population are no longer feasible. We need a workable invention to convert bonds into stocks with reasonable justice to all concerned. As stock is seldom paid off as to principal, and carries no fixed interest charge; dividends are declared only if earned. Such an invention is urgently needed at this very moment for the railroads. We could use an invention for financing public works, federal, state & local, on a giant revolving fund basis, without interest charge. [That is what money is also. Why?]

1933. We need inventions for melting out the rigidities of diminishing or monopoly

prices. We need measures for redistributing the national income, through taxation or otherwise, so that more of it will be spent and less of it saved to set in motion. Hoarding is one thing that the modern money network cannot tolerate without disaster. We need measures for improved methods of handling social security funds, crop controls, collective bargaining. The middle ground program as I have seen it really is that announced by a group of economists from Harvard and Tufts, called An Economic Program for American Democracy, and published by the Vanguard Press."

186 --- "We (USA) lack a thoroughly class-conscious proletariat. As mechanical power increasingly displaces human muscle,

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it begins to seem improbable that we shall ever get one. First, five lords in the West, then battleships of increasing tonnage, have enabled us largely to bypass that phase of history. [Among whether K helps to avoid the land monopoly + helps toward larger navy?]

[He points out in chap IX that use of labor-saving and the speed of machine technology has produced more self-sufficiency + autarky everywhere.] p 111 "A drive for self-sufficiency is understandable, but for a commercial empire it is about thirty years too late. ... p 113. "Imports must balance exports in the long run. There is a rule for balance here, if we dig deep enough: The dollar value of such imports as are really essential to the national economy, should

cf K's policy

determine the dollar value of export. # Set a committee of experts figure out what we must have in the way of rubber, tin, coffee and the rest, plus what may be advisable to import in order to conserve natural resources. Then let the government announce the total, perhaps using export figures for a like amount, allocated among producers of real importance. You may call this regimentation if you wish, but it makes a lot of sense."

As international men point out in the X. that there is steady growth of autonomy in matters of scientific procedure, dress, manners, art, literature, games, etc. Produced by growth of movies, transport, radio, printing press, television, telegraphs, telephones, & other communication. But in economic international traffic there is now a steady decline; a dead body. Some kind of internat'l traffic

are now good, some bad, some whose desirability depends on, circumstances
the lists some of each.

Since modern war includes the fierce competition of trade, this is another reason why a pacifist, deciding not to take part in war, must work for a state of non-economic-war.

Pacifism does not mean emotional cowardice for though it frees the desirability of small-scale organization it also requires need for integration of small units into larger units. These integrations ~~not by peaceful kind of money~~ at present chiefly by ~~or~~ violence. Admirals, armies, money, armed tapes, armed religion, arms &c

---

If Mammon must wealth as well as money, then you cannot serve

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both God + Mammon" requires voluntary simplicity.

Though Jesus condemned various evils, he condemned only two kinds of people. The rules explained, and condemned them for only two faults, - pride + hypocrisy. If Christians insist that indignation is an essential of Jesus' teaching, then I openly abandon that element of Jesus' teaching. They cannot compel me to take what I consider a false report of his sayings. ~~If~~ They cannot expel me from church membership because I have already expelled myself.

On interpolation of "Resist not evil" + "the evil man", is that you can solve every conflict only by lifting it to a level higher

than that at which it started. Resisting evil is trying to solve the conflict at the same level. Of Wm A. White.

Archibald MacLeish – "Time, humanly considered, is only the presence or absence of choice. The past is that part of life in which the absence of choice is absolute: what we call history is the process by which choice has been eliminated. The present is that part of life in which choice presents itself and as it presents itself is lost. The future is that part of life in which choice is still possible. This unspended choice is the property of those who will live to spend it.

~~"A Philosophy of Work" by Etienne Borne~~ 1938.
~~Fraxton Henry — Sheed & Ward, Lond.~~ $2.50

Q Notes from "A Functional and Dynamogenetic Study of Emotion" by Robert M. Sinden and Madison Bentley, in The American Journal of Psychology, April, 1939, Vol LII #2. p. 186.

After describing various approaches to emotion (physiological, pathological, a combination of these into "the current doctrine of cortical, subcortical and autonomic centres for emotion, the expressive side, and theories of emotion based on generalizations of biology as to usefulness of emotion) they say "all four main approaches seem to us to have been blocked at many points by the fact that opposition, theoretical and research alike

have been embarrassed by the want of
specific and reliable knowledge upon the
nature, the tempo, the variety and time-
course of emotion, as well as of the
relations of the emotive operations of the
organism to the other psychological
functions. It is as if the physiology of
organic respiration were to be evolved
without knowledge of the course of the
respiratory acts and of the chemical metab-
olism (losses of oxygen and carbonic
acid), or the mind history of the
hominids without a comparative
anatomy of primates.

188 .. The high similarity of emotive
certain forms of the better-known functio
of acting has suggested that we provisio
occasions where the relations to acting ..
were first sought and then intimate-

Set I.

Apparatus was rigged to give a slight elec. shock to the object's (might) forearm after sounding of a tone. Then a light flashed & the O reported all functioning. 150

p. 191 "The reports ~~the~~ made it evident that the main emotive patterns evoked were two, each presenting variant sub-forms. The first pattern shows the general sequence,

Predicamentive occasion > inquiry > decline.

The second sequence reverses two of these stages, thus,

Exigence > predicamentive occasion > decline."

[> = meaning functional phrase]

-- "The predicamentive occasion is devised by the organism through an anticipative cast thrown upon the functional trends in course. In the first emotive step, perceiving, imaging, searching, comprehending or remembering may take

this forward-looking act, enabling the organism to transcend the actual 'present'. Just as in acting, where the task falls within an anticipatory phase, so in emotive predicamenting is there a factual reaching out,
192 which is, however, anticipative in a peculiar and unique way.

The apprehending of the tone pointed for in the formal intuition was more than the mere perceiving of a sound. There was signalized either the beginning of an uncomfortable episode, or the opening of a period to end with a specific bodily object (pinking-urn), or, finally, an ominous and unnamable occasion. Like the first elements of a known melody (which is really apprehended with a coefficient placed in time with respect to subsequent elements), this casual occasion

6 we have sharply defined as marking the
initiation of a highly privileged phase of psychol
ogical activity and leading on anticipatively to
an indicated outcome. --- Both flash and
comment are ready and compact functional
sources helping to pack the awaiting-period
with predicamental foreboding. ---

"Remembered objects and occasions themselves
— strange as it may seem — sometimes acquired
futurity stamped by a foreboding expect-
ancy and thus set the stage for an on-
coming seizure. A daily custom is the
embered smelt which contributes to an
overarching sentiment ---

193 "The anticipative form of imagining
plays a very important rôle in moving
of the present pattern. It is a sort of
reading into which plain perceiving
(or remembering) of the present (or of the

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past I occasion is imbedded. While remembering by itself may advert to like former occasions and perceiving impart a central significance to the immediate occasion, anticipative imagining frequently incorporates the entire train of functional events and yields a prophetic product.

"Our fullest moment, the most difficult of all for reporting, must be considered before we are done with the fact, predicamental step. It concerns means used by the organism to produce the 'foreboding' spirit of anticipation. Over and above remembering, imaging and perceiving of the sound and its signals, body-digests body-states, and body-events play their important part. We consider them as well-defined or obscure percep-

time products.

p. 174. The reigns. The outcome and consequent of all that has preceded, in the formation of the judicament may be grossly described as a baffled agitation. In many common forms of reasoning the mind pivots over again into the proposing of means for removing the predicamental occasion or the seeking of an escape from it. Under our conditions, which tended to exhibit the third (rational) stage, the baffled agitation or 'reigns' is nevertheless left. —

"There are two general characteristics of the predicamental phase which should throw light upon reigns; the first is its occasional goals and the second is its anticipative trend. It is primarily a confronting occasion, an occasion to be faced, resisted (or by anger repudiated or

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reproof), stumbled, suffered (as by embarrassment, humiliation, self-condemnation or confusion), controlled against and so on.

" Many occasions are problematical but not emotive or predicamentous. Some carry within them the promise of resolution by thinking (thought-problems) and others resolution by doing (action-problems). As all three sorts of problems are related through many intermediate forms, they may be regarded as forming the great psychological family of problematical functions.

" With regard to the second characteristic of moving, we may observe again that all the great problematical functions are anticipative; all look

ahead and all child advance toward solution, remodeling, or defeat, but each in its own way.

"Now 'seizure' also stands related both to an occasion and to anticipation. The ardent thinker knows the frenzied state of an exciting problem and he can likewise in his prophetic moments when the end is in sight and the thought-answer lies on the tip of his tongue. So also with the actional occasion and the actional advance which runs ahead of accomplishment and forecasts the completed deed. Our main interest, however, concerns the active relation of emotive seizure to the anticipative occasion which precedes it.

195 "Since it is peculiar to the emotive occasion that it is a baffelment, a situation which offers no immediate release

and still cannot be immediately dropped we might well expect a further demand to be made by the organism upon its general resources and reserves. Again, this demand is by way of being met as evening proceeds by virtue of the anticipative trend of physiological and psychological function. That which is foreseen but not completed in the predicament is bound to color the succeeding stage of action.

We shall find, as we might well expect, that the demanding occasion and the forward-running, but unfulfilled, anticipation lead on to a general sort of extension and intensification, precisely to those factors which would create a wide variety of body-objects and body-events. [footnote: "Here a

physiologists account of events which did not confuse bodily description with a gross depiction of psychological products would greatly clarify our problem. Nothing satisfactory is at hand. The theory, recently popular among physiologists, of adaptive reactions which augment bodily energies has never been successfully applied to emotions at large. The choice of anger as a typical emotion is not impressive since the alleged 'anger' states fall much closer to a special class of actional functions calling for excessive strength and agility than to anything which can sensibly be called emotion.] - - - - -

"Our experiments strongly support that - to put the problem in more concrete terms - the unique phase of emotion

Q (in the type of emotive sequence which we have thus far considered) is an inevitable sequel to the baffling and forward-leading predicament upon which the motive produced is based.

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p. 176 Waiting. In our experiments, the pungent things in the air from the electric current is the end toward which the searching, anticipating, and all other functional events are aimed, but it by no means marks the end of motive functioning, which does not immediately vanish with this

177 perception. Actually this body-event is no more a "mere perception" to O than the sounding tone was. It is something like a "There-it-has-come-at-last. - now-it-is-gone." In other words, this

event marks a new turn in the analysis come. It begins the stage of decline. Seizure now fades toward a memorial echo and new turns of bodily function give coloring to 'relief'. Respiration at this point reveals the body-products that contribute to decline. Among the most prominent items are the feel of muscular and tendonous relaxation, with constant changes in respiration, heart-beat and general posture.

"Modal variations". In a fairly large number of cases the fundamental mode p > s > d suffered internal changes. The simplest change was the substitution of a second predicamentum occasionally after seizure. At times this reinstatement led to a second seizure, and at other times to further repetitions of the double

(9) plus P O > S. ----

"The second emotive pattern : S > P O > D.

All men know this form of emoting, which frequently begins with a violent automatized movement of the body and of its members, as from a sudden loud noise for which the organism is not immediately prepared. Seizure strikes; to be followed by a perception or understanding of a predicamentive, usually a dangerous or annoying, occasion. This mode of emoted phrases appeared in our experiments when the tonal sound acquired a 'startling' character which immediately evoked the reigns before any corresponding occasion was fabricated. ---

p. 198 Modal variations (diminished) -- Whenever a human perpetrator of the 'startle' is suspected, the sufferer is inclined to

9 fill-in an intermediate phase of predicamentine occasion charged with helpless resentment against the annoyer.

Sit II. Emoving with Actional Resolution Encouraged.

"The experiments next to be described were designed to provide a predicamentine occasion which O might resolve by way of an appropriate actional train. The procedure accordingly arranged for the mention of a penultimate stage, attempt at resolution, in the functional performance. Our central observational task was to be the careful description of the penultimate stage as it grew out of the preceding predicament and signs. We were to discover, however, that the experimental setting and character of the

Q task assumed by O greatly changed the actual performance, both in complexity and in functional terms.

"The task set by O for solution was the finding out on the (indicated) mental background of a certain " melodic fragment which would prevent the sharp bodily movement from the electric shock, otherwise to be administered to the arm. --.

201 "Now we turn to those reports which disclose a really predicamentum fundation. We here find the activity becoming decidedly emotive under three conditions; (1) failure to set the actional task; (2) failure to establish a suitable actional determination (i.e. a carrying forward of the task); and (3) miscarriage of the mental performance upon the background

9 {Failure in testing may come because the directions are not clear or because the task, as O attempts it, is impossible either by virtue of its difficulty or its unfamiliarity.} ---

203 "We all recall incidents where motive perforning has resulted from an insufficiently clarified or formulated task. The actual determination only gets under way, and time is consumed in performance directed toward a clearer exposition of the task. Help is sought in remembering and imagining; unrelieved searching strains for the solution, and the whole is a threatening occasion accompanied by an organic crisis.

(2) Failure in determination. Here an imperfect actional forecast fails to pro-

G

aids for resolution of the task through movement. Instead it leads to an anticipative imagining of shock and to the agitation of reigns. Proposals for movement are considered and rejected. Movement never comes about. The main role is played by searching. Imagining is also called upon for aid, often emerging from search. SI (Searching Instruction) is movement, and the entire course consists of a series of attempts to move forward to the stage of resolution. Out of the unrelieved searching arises a predicament and reigns follows.

204 (3). Fusion in resolution. ... Task and determination are both present but the moments of resolution are suffused.

9

205. "The key to emotive functions. - - - - -

"There can be no doubt that vision is the most impressive aspect of our emotive experiences. Impressive it is whether viewed as the spectacle of a hominid or other animal exhibiting violent, agitated, or unrestrained behavior, as the trembling, stumbling, muttering and perspiring of one's own body out of control, or as a shorthand means of indicating or appearing to one another one's undone and agitated states. Nevertheless, our attempt to regard emotion as one of the great psychological modes of bodily performance, arising under assignable conditions, taking a specific course, and ending with inevitable issues, has led to experimental results which make the predicamental phase

111

(4) basal and signs secondary and derivative.

"The history of the subject, from Darwin, Schwann, Spencer, and James to recent times, points unfortunately to viewing as the characteristic of emotion that has almost wholly determined theory, doctrine, description, classification, and research. Given this natural, if thoroughly naive, absorption in signs, it is easy to discern two major interests of the last seventy-five years which have been mainly responsible for our emotion history. The one interest derives from the biological theory of adaptation (what is in behavior exists because it has usefully conformed the living being to life's necessary conditions); the other interest derives from morphological theory

9 (life depends, individually and racially, upon the organism's structure and configuration). The first intent interprets the processes of life; the second its physical constitution.

Darwin emphasized the first in his contention that the outward endowments (organs) give the clue to many behavioral responses of the body. Thus his 'laws of expression'. Those in search of body-seats of emotion, on the other hand, have delved - like eminent physiologists - into thalamus, hypothalamus, adrenals, and autonomic, to discover the neural place of origin. ---

206. "~~The textural approaches to the study of emotion~~"

--- Always we have taken advantage of prior descriptions of these forms of psychological activity which are better

known, especially perceiving, remembering, imagining, acting, and reasoning. Furthermore, we have constantly found indispensible aid in a comparative just examination of the three, problem-solving function of acting, moving and elaborative thinking, for underlying all these are pronounced and significant similarities. ---

"The historical approaches to the study of motives, distinguished in our introductory paragraphs as physiological, pathological, theoretical and experimental, show the very great influence exerted in each and all by the powerful doctrine of biological utility and the ancient assumption of inherited bodily seats. ----

p. 202. "The main issue of Set I was the discovery of the nature of the predicament-in occasion (the point of emerging) and of its functional relations to the stage of sequence. While the experimental situation led to variable ligations in time between these two emotive phases, it has appeared that in the complete-in-itself emotive comes the organism characteristically involves itself in a dramatic way through the creation of the predicament, and that the predicament resolves itself into the consequent phase of sequence, which, in its turn, suffers a natural decline and gradual obliteration.

"Since it is of the functional essence of emoting that the demands

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of the predicamentum occasion cannot be satisfied, as the actional problem is, by appropriate movements of body or limb, we sought in Set II motives where a train of mere probe resolving movements attend to temper the motive force. ---

208 "Here our most important problem was to see how the motive functions distinguished itself from the actional. The solution lay in those turns and shadings depicted in our reports which made the primary occasion predicamentum. The anticipatory moment is obvious. We have noted the 'aura of futurity' in the occasion; but this moment is more than a simple prophetic foresight which also

attaches to the determinative aspect of acting. The occasion rather becomes a future in which the motive observes is implicated as by a thrust. The event impends in the sense that it holds a foreboding for the individual. - - - -

- - - (3) "The third conclusion, drawn quite directly from our observational reports, is that no single item, detail, feeling, stimulus, or response is to be identified with anything which is an entire integrated train. This organized train it is which includes the tone-load, the anticipative imaging, the reaching, the flashes, the signals, the blundering movements over the keyboard, and all other details, really motive. This is

what we have meant by 'context'.
It is as much a caricature of
emotion to reduce it to a perception
or a feeling as to dismember it
into a 'motion with its aura of
effect', to name it a response to
a situation, to confuse it with
outward intentional connections,
autonomic systems and visceral
violences, or to identify it with
'apparent' movements and vasomotor
'actuals'.

[This is only one kind of emotion
The fantastic, if prevalent in all
emotion, links with Bh. Das' idea
of emotion as desire.]

Relate this article also to the
intellectual element in emotion.
of Dunlop.

Quotes from "Equality" by R. H. Tawney, Allen & Unwin London, 1931

p. 11. quoting from Matthew Arnold

"'Choose equality and flee greed', ..." and

marked on the incompatibility of that attitude with the spirit of humanity and use of the dignity of man as man, which are the marks of a truly civilized society. 'On the one side, in fact, inequality means by pampering; on the other by maiming and depraving.'

Quotes from a letter on "War & Peace"
to E. M. Forster, by Julian Bell in
"Julian Bell - Essays, Poems & Letters" edited by
Q. Bell. - Hogarth Press, London, 1938.
p. 340. ... "Let me define 'force' ... A
~~to~~ man or body of men (an institution) possesses
force or power if its orders are obeyed.
How they are formulated is not strictly
relevant: from the point of view, constitu-
tions and institutions are formulations
which result in orders being obeyed.
All force is relevant and limited.
Its basis is military. Most orders are
obeyed without the show of troops or
police. How then, if orders are
defied, this is only the military method
of imposing them. Certainly most
orders, having religious, moral or
sentimental sanctions, are obeyed if

powerful interests run counter to these moral and habitual sanctions. ...

"Only," as Napoleon said, "in war moral is to physical as three is to one," and power consists in having an effective body of men who will execute orders <u>without</u> the possibility of force being used against them, <u>as a body</u>, by their own comrades. Your soldiers must march. There is plenty of sense in propaganda, only it must be addressed to the real psychological motives, and it need only be addressed to an effective force — though it is naturally far cheaper to get your orders obeyed by persuasion ~~than~~ rather than force. But I shall not pursue the complications of the theory of power politics; enough if I say that when I use the words "force" and "power" I am thinking

of the giving and effective expression of orders, and that this is to be taken as being practically inseparable from the possession of an obedient military force.

[The armies necessary always because from the other elements in it are the easiest to understand for the mass of men who think but little! Some thought the masses were not stupid. Think the masses are simple but keen on food. Cf. Wigan on 'control of Conduct'. Napoleon's maxim, if it contains true, means that prefects can win over soldiers, - by preponderance of the moral element, when it becomes sufficiently consistent, integrated + organised + aware of its power. RBG]

361. "Those who are ready to load the gun and must not, to pull the trigger."

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* *

363. -- "how and I must — the problems of spiritual pride, of remorse, vanity, self-deception and pure damned obstinacy among the religious": ---

--- "It is this making a moral principle of a physical supernaturalism that is the greatest weakness of all religion, and most of all puritan. To hate war because it is wasteful of good lives and useful objects is rational; to hate war because killing is wicked is indefensible; but to hate war the only because a battlefield of carrion makes you sick is hardly adequate; one hates a channel crossing on the same grounds, yet is, more the less, ready to go to France." --

367. "For practical means, the methods of the Christian martyr and non-violent resistance are three conditions: publicity

an unsophisticated opponent, a one with shaken morale and weakened ideology, and very astute leadership. Consider, for instance, the way in which these three conditions (together with the reality and potentiality of violence) gave Gandhi the full measure of success he obtained against the British by his non-violent methods.

Actual events are at all times rare; in the modern world publicity and hesitation are getting steadily rarer. One hears stories, probably many of unflinching martyrdom in the Nazi torture chambers, of genuine Christian martyrs attempting to convert or at least impress their executioners. But in the face of solid, unremitting and compre-

9 learned propaganda and censorship, and the blind hysteria of the feeble mind, the devotion of the weak can't most impress and affect those immediately surrounding them. All India, and all England, knows of Gandhi's delusions, his imprisonments and fasts. The British are hesitant and divided and dare not use fierce measures. If a German pacifist were to attempt such opposition, we should never hear of him, we would the complacency of the crazy barbarians and their leader be in any way shaken.

"Moreover, if the Christians are to be effective, they will have to make exceedingly sweeping demands; to call on men to give up, not only patriotism, but property. And they will have to devise an effective administration

of the world — without violence.
I have never really seen a serious
suggestion of how all this is to be
done. - - -

... Saying all the emphasis on the
need for a change in men's hearts,
they (Jesus) pay quite inadequate
attention to the strength and im-
mediacy of the evil passions of the
habits and interests of those who
possess and will use material pow-
er, so that too often this effort
is only to weaken the will to
struggle of the weak and defeated.
Christianity, while it still appeals to
the virtuous and merciful.
Yet until the Haves take to
praying things may, it is
not much use the Have-nots

wishing to do so. "If Christian would only leave the poor alone and go and preach the rich". [I do so by studying the morals of the rich, by our books, & many days. 1892]

373 -- "Let these stand, then, as criticisms of the Christian precept: that for certain individuals failing, or forgetting, may be wise too good to relieve, and indiscriminate almsgiving may be preferable. But that these are not absolute or generalizations: that 'life is sacred' is not a general principle of any kind; that personal and private non-resistance and indifference are not effective methods of preventing violence and evil;

386 --

Quote from "What is Liberty" by Dorothy Fosdick, Harpers, May - 1939.

p. 176. "While keeping in mind that the release of individuality is the ultimate test by which we can distinguish the most fundamental liberties, we must recognize that it is not the final test for weighing these liberties in relation to other goods. As Robert MacIver has written: 'That well-being which we all seek within society, is ultimate alone and beyond any of its formal conditions, even liberty.' [R. M. MacIver, The Modern State, 459-460]

Individuality itself is only one among
177. the elements of welfare. Even as great a proponent of individuality as John Stuart Mill speaks of its free development as 'one of the leading essentials

of well-being.' [J.S. Mill On Liberty, 95]. It is true that he goes on briefly to say, what we have been concerned to establish in this chapter, that individuality is 'not only a co-ordinate element with all that is designated by the terms civilization, instruction, education, culture, but is itself a necessary part and condition of all those things'. [Ibid, 95]

"But there are periods when even individuality seems of little value, and the liberties which secure it correspondingly unimportant. In times of severe public crisis this is almost universally true; on the threat or outbreak of war, upon the breakdown of essential economic functions, on the refusal of a minority to abide by the decisions of a majority, or upon the inability of

lacking interests to form a majority government. 'It is futile protesting about human dignity and spiritual values when people feel their very existence at stake.' [Edward Heimann, Communism, Fascism or Democracy, New York 1938, p 47]. For when life is threatened or seems threatened, its preservation rather than its use becomes the paramount concern. The instinct to live is in this respect more primary than the urge to individuality. Subservience, at any price, to those who promise swiftness of action and security, replaces individuality as the leading element of well-being. [This is another reason why in time of war pacifists should shut up and work

for a new order. That is, they should then go part way with the crowd, yield partly to the crowd's condition of mind by ~~at~~ easing verbal criticism & thus partly reassure the crowd, by this apologizing, of the unity underlying all of their differences between manifests & the ~~at~~ crowd. Yet a quiet refusal, without condemnation, ~~in their~~ by word & deed, to yield up the claims of the spiritual values and human dignity, is a reminder to people that life is a whole, that life is not a spirit added onto a physical organism at the end, for ornamental purposes, or something that came at the end of a long evolution and can be dropped off in time of crisis till things calm down. Spirit co-exists in and with matter. This is a time of unity, the human genius, as it is of the individual. This assertion of the wholeness of life will be remembered

latter, after the fright is over, and will increase the extent and strength of human awareness of spiritual values. RBzg.] People give up conditions conducive to initiative and independence of judgment in the hope 178 of having the requirements of mere existence, a locality in which to live, food, or a government capable of maintaining the peace. They become slaves in order to survive.

"One may agree with Benjamin Franklin that 'those who would give up essential liberty to purchase a little temporary safety, deserve neither liberty nor safety.' [Benjamin Franklin, motto on the leaf of An Historical Review of the Constitution and Government of Pennsylvania,

London, 1759]. The fact remains, however, that the fundamental liberties can be maintained only if they prove compatible with conditions of order. Social order is the precondition of the survival and continuance of life itself. When liberties prove destructive of the cohesion and functioning of an economic system which supplies men's primary needs or of the unity of a government which can maintain peace, they do not survive. [This needs qualification RKM.]

"It is therefore important ~~that~~ to point out that the liberties we have distinguished as fundamental may be entirely incompatible with the requirements of social order." ...

179 -- "One undeniable fact remains, however.
Any government born out of a public
crisis, which misses that crisis, must
180 adapt itself at some point to less critical
conditions. This holds true both for dictator-
ships which admit their own temporary
character, and for those which aspire to
immortality. A government may per-
petuate a state of fear far beyond the
period of immediate danger in an
effort to keep the people automatically
responsive to its commands. Such
an effort is being made by the
Fascist and National Socialist govern-
ments. But once such government
preserve the unity of the nation,
stabilize the essential economic
functions, and succeed in keeping
order, the new instinct to live is

satisfied. The way to do with one's life as one wants seems itself. Individuality comes again to be considered by many a leading element of well-being. The perennial political problem reappears: how should society make possible the fundamental liberties?" . . .

7. "Each situation in which a demand for freedom arises includes two variable elements: on the one hand, things one desires to do, feel able to do, and have otherwise available means of doing, and on the other, outer restraints which restrict the possibilities of action. The claim for liberty in a concrete situation has a persistent core of meaning: it is a demand for conditions under which one is not

prevented from doing what one has desire, competence, and means to do."

-.25-.- "Hobbes' definition of a freeman therefore is very near the truth: 'a Free-man, is he, that in those things, which by his strength and wit he is able to do, is not hindered to doe what he has a will to'. [T. Hobbes Leviathan (Oxford, 1904) Chap XXI, 161]. - - -

p.70. "All this variety in the significance of liberty must give us a feeling of its elusive nature, and an understanding of the diverse patterns of its deviation from its literal meaning. We have seen that when liberty is used apart from a specific context it has come to mean a condition of

activity other than itself: the presence of means to act, a particular institutional arrangement, or a principle for the distribution of rights and duties. It has also come to mean a mode of living: being one's individual self, being one's good self, law abidingness, or absorption into some greater social whole.

"The important thing to note here is that these different meanings are far more than a mere definition of a term. They are propositions about the meaning of an experience which comes to all men at some time, the experience of being free. Moreover, they are propositions which, when accepted and acted upon by groups in political life, have

certain definite consequences." - - -

78. "The claim that liberty is an institutional arrangement, a particular governmental or economic order, usually results from inferences made on the basis of an entirely sound definition. Liberty may be defined as essentially an absence of restraint, but writers are on dangerous ground if they go on to infer that there is a system of liberty under which freedom will necessarily exist and 'in which the free development of each is the condition for the free development of all'. [Karl Marx & Friedrich Engels, Communist Manifesto, New York, 1919, 40] In so far as this inference is made, the problem of liberty is

evolved through the creation and preservation of an institutional arrangement. For some the trick is turned with the coming of democracy & with a system of privately owned property. For others it awaits an anarchist or communist society or a scheme of collectively owned property. But in every case the problem is settled by the establishment of a set of institutions which will assure a system of liberty. - - - - -

83. "Any institutional arrangement inevitably retains some liberties and abridges others. It makes it possible for some people to do as they like and by so doing deprives others of choices they desire.

Democracy, for example, gives one type of liberty to a large number of people. Within a democracy, a great majority may freely express their opinion on the policy of the government under which they live. They are free to state what they want enacted into law. ~~It~~ While to many this is an important liberty, it is no guarantee against the enaction of laws by a majority depriving large numbers of citizens of what they prize as important freedom. ---

81. Under any particular democratic system some aspects of the system will be favorable to certain liberties, and others will be less favorable. In the United States,

the lack of class inditions and the prevalence of opportunities for education favor certain liberties. The concentration of wealth and the lack of effective labor organization in some areas of industry are unfavorable to others. The democratic form of government does not provide freedom in a long.

"An anarchist or communist society might provide an absence of all political restraints and so provide freedom from the compulsion of an institutid government. But it does not follow that there would be a system of liberty 'in which the free development of each is the condition

for the free development of all'. For as long as human interests continue to conflict, the liberties to pursue those interests will be incompatible. If men do not have the instrument of government through which to gain their ends, they can effectively pursue them with economic or religious power. An anarchist or communist system might make it possible for men to be free from traditional political restraints, but under any such system some people would have scope to do what they desire and some would be restrained by non-political coercions.

"The institution of private property

sustains one type of liberty for many. All will have the right to own property in at least one or two of its various forms. Some will own personal possessions and payments made for personal services. Others will have land and tools, profits of luck and
82 good fortune, monopoly profits, royalties, or interest on investments. But no system of private property guarantees each man the right to own what he would like to own, nor does it guarantee that the liberty of one group may not deprive another group of liberty. The free play of economic forces, even with safeguards to prevent abuses, is a two-sided matter. It is not a system of liberty for all. It takes away some liberties

and gives others. [also, RNg, the ownership of π doesn't guarantee control, e.g. corporate stocks in small quantity]

✓ "The institution of collectively owned property sponsors only the freedom of those who want to own property in common with others. It abridges the liberties of those who wish to own some form of private property and who wish to ~~own~~ use that property in ways not permitted by the coordinated plan. It may provide wide opportunities for many men, but like any economic system, it will give some liberties and remove others.

84 ---- "One may quite justifiably speak of a system of liberty under a particular form of government, if by

that : meant a system sponsoring certain liberties regarded as more fundamental than others. One cannot, however, assume that institutions assure those
83 liberties. Institutions may make them possible or sponsor them but they do not guarantee them. Institutions are
v merely instruments which men manipulate. --- The problem involves continuously supporting those institutions and methods which make fundamental liberties more or less possible. ---

89. -- "No matter how sincere supporters of a cause may be in claiming that their efforts are in behalf of liberty, one can be sure that their efforts are in behalf of what they think are the important liberties.

"This criticism applies not only to the identification of particular liberties with liberty. It holds also of any identification of a specific manifestation of some principle with the principle itself. Such ideas as equality, security, or justice have no meaning without reference to particular forms of equality, security, or justice, for specific groups of people. Equality may refer to equality of opportunity or to equality of income, to equality before the law or to equality in economic goods, and the establishment of equality in one of these spheres of life is no guarantee of its realization in another. ---. Inequality in some areas of experience is even essential to

equality in others. Inequality of political power is a condition of equality in
(4) any form of economic power, for it is the condition of effective action to protect some economic possessions against abuse by other men. Moreover, any form of equality usually applies to a limited group of men. ---

p. 94. "In any society one must choose between certain liberties and certain other goods. All liberties are not necessarily important. Hence belief that all liberties are absolutely valuable is a curious phenomenon. --- Liberties form only one of many valuable conditions of activity, and they must be weighed in relation to other goods. This holds not only of the choice between certain liberties

and conditions of equality. It holds also of the choice between liberties of particular people and conditions of security, order, or justice. From whatever angle one looks at security, justice, or order, such a condition depends upon a system of controls which will inevitably restrain the liberties of some people. This issue cannot be dodged by the assumption that
95. liberty is security on the ground that it is a 'compound of economic goods as well as civil right', or a 'superior coördination of collective forces which guarantee security'. In providing other economic goods for all, or guaranteeing security through collective force, rulers will

be put upon the liberties of those who seek more than their share of economic goods or who desire security on a conflicting basis. How can the issue be dodged by the assumption that liberty is order. .... Any condition of order will be a condition of liberties for some activities and restraints on others. Just as men have had economic security and have been slaves, men have lived under conditions of order which were also conditions of servitude. How can the issue be escaped by defining liberty as justice. Any institutionalized system of justice requires the presence of restraints. While the preservation of certain liberties may be one element in the pattern of

justice, such preservation depends to a large extent upon the clever manipulation of restraints on other liberties.

96 "The pith of the matter is that the identification of a condition of liberty with any one of these other conditions of activity is a matter of degree. This is also true of propositions which identify liberty with an institutional system. ... In any case a solution of the problem of liberty is not found merely by seeking a form of society which sustains some other good, but always lies in discovering an adequate relation between the presence of certain goods and the absence of certain restraints.

"Propositions, therefore, that liberty is an utter condition of activity other than the absence of restraint are denied by experience. On the one hand they fail to take full account of the fact that a condition of liberty is always a condition of certain liberties and not others. On the other hand, they do not adequately distinguish between a condition of liberty and a condition of some other good. An acceptance of such propositions results in confusing the problem involved in relating different liberties to each other and in relating liberties to other goods. - - -

128. "A common will you which all will agree can never be found on the level of laws. The only place where one can

find a generally accepted public will is in the widest, deepest support of a system of institutions. Such support, upon which all within a state may agree, underlies and makes possible the system as a whole, but it is never a consensus of will on particular policies. [It may consist in a common concept, tool, or cultural apparatus. eg. money.]

131. "No proposition that liberty is a way of life holds good in experience. In all its forms it involves the confusion of the inner experience of feeling free with the outer condition of being free. In some of its forms it rests ~~on~~ on an over-simplified conception of human nature, an equating of man's actual

nature with some specially defined good nature. This results in a confusion of the conditions of liberty for some people with the conditions of liberty for all. An acceptance of this invalid proposition in any of its forms results in a denial or confusion of the problem of liberty involved in the relation of one man or one group to another. ---

B7 "Some anarchist writers believe that a harmony of interests arises through a law of reason common to the consciences of all, which prescribes what is right and proscribes what is wrong. Because men spontaneously rally to common interests suggested to them by their reason, 'all law making, except gradually and finally, to repeal all existing laws,

is arrant humbug'. [Thomas Hodgskin, The Natural and Artificial Right of Property Contrasted, London 1832, i.]

"But reason does not by itself provide a set of principles for right conduct. While the power of reasoning is common to all, there is no law of reason with a universally accepted content to which men spontaneously agree. Reason is habitually the tool of partial interests. To remove all existing laws would encourage the liberties of those who could use their reason in acquiring and manipulating other forms of power. A modern situation coming nearest to one in which there is an absence of all law

is in the relation between different national groups. Here the absence of a universal and compelling law means liberty for the most powerful nations and servitude for the weaker. Hobbes said that 'nature hath made men so equall' that in the absence of law none would have much power over others. [Leviathan, Chapter XIII, 94] But Hobbes also noted that in the event of absence of law, common needs would still bring men together into groups of varying power. Most moralists have held that under such conditions men would rally to universal common interests. It is far more likely that men would be united by
138 common interests limited to mutually

hostile groups. For an absence of law would mean an absence of even the minimum of predictability as to men's actions which law assures. Men would tend to join together in small groups to secure the necessities of life against seizure by others. ... In the absence of law, force becomes the tool of conflicting groups and the liberty of one means the subjection of others.

"Marx ought to escape the fact of conflicting interests in still another way. [See Eduard Heimann, Communism, Fascism or Democracy; New York, 1938, Chap III]. He assumed that men trained for communal work during the last stages of capitalist industry would spontan-

easily agree to a non-political plan for the ordination of social life. Because the purposes of all workers had been gradually moulded by the experiences of life under a maturing capitalism in the direction of inclusive common interests, a common plan of action would be welcomed. They would see in this plan what they wanted to do, and would follow its dictates without constraint. So the workers of the world would live in harmony with one another. States as such could very well cease to
139 exist. They could do nothing but restrict liberty. Without them there would be a realm of freedom. The problem of liberty would be solved with the destruction of cap-

talist states and all their institutions.

"This position rests on the faith that all men's interests can be moulded by suggestion and habit into common interests. In a previous chapter we saw the fallacy of this faith. It will suffice to note here that a maturing capitalism has not noticeably decreased the conflicts among purposes that even workers wish to pursue. While the Russians never passed through what Marx called the last stage of capitalism nations normally move to this stage are not visibly creating a proletariat willing to agree voluntarily to a competitive non-political plan.

Citizens with the lowest standard of living are still vigorously supporting conflicting capitalist party programs in an effort to influence and determine the policies of the capitalist state.

"A further fallacy, however, underlies such anarchist and communist arguments. Even if a situation did arise in which men rallied to common interests, the the liberty of each would not necessarily subsist alongside the liberty of all. There are two different forms of political restraint. One is the restraint placed upon like and unlike interests to keep them within bounds. Such are all protecting laws, safeguarding labor; laws regulating

economic competition, or those
controlling the activities of political
parties and pressure groups.
Another form is the restraint
which makes possible the
pursuit of common purposes.
140 Effective pursuit of an economic
program requires regulations. Most
anarchists and classical commun-
ists saw this, but they did not
understand the nature of these
regulations. --- While men may
rally to common purposes, they
do not so readily agree on methods
for attaining accepted ends.
---

141 "As long as liberties conflict, either
because men pursue ——— purpos-
es which are not common or har-

noisome, or because they do not agree on the means of achieving generally accepted ends, the abolition of laws will never be followed by liberty for all. ---

143 --- "Anarchists have absorbed themselves in dreams of this lawless Utopian society of liberty for all, thereby ignoring the practical problem of establishing actual conditions in society that would support import liberties. Communists have engaged in the criticism and analysis of capitalist institutions, apparently assuming that the problem of liberty would take care of itself in a stateless society.

146. --- "If law is an instrument which while curbing some liberties, makes

others, there is the possibility that law by limiting some liberties will increase others. If law does not lessen freedom as a whole, the judicious manipulation of restraints may prepare a situation in which a larger number of freedoms is possible. - - -

151. - - - The relation of liberty to law is not adequately put when it is stated as liberty by law. - - - On the other hand we see that the relationship is not one of liberty vs law. Liberty does not lie merely in the interstices of law. Liberties are not found only where there is no law. They depend for their existence on certain kinds

of laws. Laws not only entail liberties; it is to some degree their condition. Laws may prepare a situation of greater liberty for many, and they may be the condition of liberty for some. ....

152 -- "a 'system of liberties is, therefore, the absence of an enforceable system of restraints' [L.T. Hobhouse, The Element of Social Justice, London, 1930, 59] " -:-.

~~"The setting up of two~~

153. "The political problem of liberty in any community is not to remove as many constraints as possible, nor to prevent the presence of new restrictions. It is to manipulate political restraints that the important liberties will appear

among the goods which are
made possible.

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